

THE SRIMAD-BHAGABATAM

OF

KRISHNA-DWAIPAYANA VYASA

**Translated into English Prose from the Original
Sanskrit Text**

VOL. III

BY
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CONTENTS.

BOOK VII.

		Page
CHAPTER	I Conversation between Yudhisthira and Narada	1
"	II Hiranyakasipu consoles his brother's sons	7
"	III Brahma grants boon unto Hiranyakasipu	14
"	IV Oppression of Hiranyakasipu on the Lokapalas	19
"	V Hiranyakasipu's attempts at killing Prahlada	24
"	VI Instruction of Prahlada unto the boys	32
"	VII Prahlada related the instruction of Narada heard by him while in his mother's womb	36
"	VIII Death of Hiranyakasipu in the hands of Nrisimha	44
"	IX Prahlada chants eulogy unto the reverend One	54
"	X Lord Nrisingha disappears	65
"	XI Description of eternal religion for human beings, that for its' different sects and that for the ladies	74
"	XII Description of Asrama-Dharma	79
"	XIII Description of the state of existence after realisation of Brahman	84
"	XIV The mode of religious life of a householder	90
"	XV Narration on emancipatory performances	95

BOOK VIII.

"	I Description of Mahwantara ...	107
"	II Encounter between the foremost of the elephants and an alligator ...	111

	Page
CHAPTER III Liberation of the leader of elephants ...	115
,, IV The leader of elephants attains to Heaven	120
,, V Brahma hymns the Reverend One ...	123
,, VI The Gods and Asuras attempt at raising Ambrosia	129
,, VII Poison results from churning of the ocean	134
,, VIII The Lord assumes the enchanting form of a lady	140
,, IX Distribution of the Nectar ...	145
,, X Battle between the Celestials and Asuras	149
,, XI The end of Devasura Battle ...	154
,, XII Enchantment of Mahesha on seeing the Mohini form of the Lord .	159
,, XIII Description of the Viavaswata and the other Manwantaras ...	164
,, XIV Description of duties respectively of the different Manwantaras ...	167
,, XV Vali conquers the Heaven ...	168
,, XVI Kasyapa advises Payavrata ...	172
,, XVII The Lord assumes birth in the womb of Aditi	177
,, XVIII The Lord attends the sacrifice of Vali	181
,, XIX The Dwarf asked of Vali a piece of land covering there footsteps ...	185
,, XX Manifestation of universe form ...	189
,, XXI Vali was bound upon by Vishnu ...	193
,, XXII The Reverend One agrees to be a Porter	196
,, XXIII Vali goes to Sutala	200
,, XXIV Lord incarnates himself as a great Fish	203
BOOK IX.	
,, I Description of Sudyumna becoming a woman	209

	Page
CHAPTER II The description of Karusha and four other sons of Manu	213
„ III The description of the offspring of Manu's sons, Sarjati and others	217
„ IV The account of Nabhaga and Ambarisha	221
„ V Protection of Durbasha Muni from Ambarisha	229
„ VI The description of Ambarisha's family	232
„ VII The story of Harish Chandra	239
„ VIII The account of Sagar's family	242
„ IX Bhagiratha brings down the Ganga (The Ganges)	246
„ X An account of Sri Ram Chandra	251
„ XI Performance of sacrifices by Sri Ram Chandra	259
„ XII The accounts of Rama's son Kusha	263
„ XIII The description of the family of Nimi, the son of Ikshaku	265
„ XIV The description of Soma's family	268
„ XV Destruction of Kartavirjyaru by Parashurama	274
„ XVI The account of Vishwamitra's family	279
„ XVII The account of Ayu's family	284
„ XVIII The account of King Jajati	287
„ XIX King Jajati attains to emancipation	292
„ XX The account of Puru's family	295
„ XXI Description of the life and actions Rantideva and Ajamirha etc.	299
„ XXII The accounts of Jarasandha, Judhisthira and Duryodhana etc.	303
„ XXIII The account of the descendants of Anu, Druhya, Turbasha and Judu	308
„ XXIV The account of the progenies of the sons of Vidarbha	312

BOOK VII.

CHAPTER I.

CONVERSATION BETWEEN YUDHISTHIRA AND NARADA.

The King (Parikshit) said :—O Brahman ! The Great God is Himself possessed of the attribute of seeing everything with an equal eye everywhere, He is friend and beloved of all created beings. How was it then, that like a partial being, He killed the Daityas in the interest of Indra ? No good could possibly have been done by the celestials (the Suras) to Him whose Self is all ecstasy. He transcending all Principles (Nirguna) was not to bear any malice to any being, and as such He harboured no fear from the Asuras. O thou illustrious sage ! Great doubts having thus arisen in our minds regarding the grace and wrath etc. of Lord Narayana,—thou ought to dispel them.

The auspicious sage (Sukadeva) said :—O Maharaj ! Thou hast questioned well (in asking me, as above, about the character of Lord Sri Hari). The character of Lord Sri Hari is mysterious ; for an audition of the glories of Prahlada, the great devotee of Lord Sri Hari increases devotion unto Him. The highly hallowed glory of Prahlada is sung by Narada and other sages. Having duly saluted the sage Krishna-Dwaipayan Vyasa, I shall relate unto thee an account of the life and character of Lord Sri Hari.

The Lord transcends Prakriti and He is devoid of all attributes. Therefore, He has no cause of friendship, enmity etc. Although He has no body or the organs of senses, yet by presidency over the principles arising out of His own illusive energy, the Lord becomes bound by restrictions and prescriptions. (1—6).

Goodness (Sattwa), Energy (Rajas) and Dullness (Tamas) are the three attributes of Prakriti, and not of the Soul. O

King ! The conjoint increase or decrease of these attributes (Trigunas) is not possible. During the period of the ascendancy (increase) of goodness (Sattva), the attribute seeks the celestials and sages to enter into their bodies to effect their predominance ; the attribute of Energy (Rajas) so does with the Asuras ; while the attribute of Dullness (Tamas) in harmony with the time of its increase enters into the bodies of Yakshas and Rakshas and effects their preponderance. The *Paramatman* reveals Himself in different forms like the light and other things (*Tejas*) revealed in wood etc ; but that His manifestations cannot be comprehended from the ideas entertained about the forms of gods and other beings. It is the learned ones only that comes to know of the true nature of Him as located in the soul of bodied beings, by means of introspective examination of their own soul. When the Supreme Being (Parameswara) is willing to create the corpus for self or soul, He then separately creates Energy (which before that time was resting in perfect harmony with the other two principles viz. sattva and dullness) by means of His own illusive power. When the Lord is desirous of sporting in the various bodies, He creates Goodness (Sattva) ; but when He is willing to destroy them, He brings forth Dullness (Tamas). O thou Indra amongst men ! That Deity of unfailing endeavours, creates this ever-flowing tide of Time (Kala) which is the refuge of the Primary Pair—*Prakriti* and *Purusha*. O King ! This Time (Kala) which is a part of the Lord Himself, helps in the aggrandisement of the hosts of the celestials, in whom Goodness (Sattva) is the ruling principle. He is of high fame and is beloved of the gods, and He destroys the Asuras—the enemies of the celestials, in whom Energy and Dullness (*Tejas* and *Tamas*) predominate. (7—12).

O King (Parikshit) ! In days long gone by, at the great *Rajasuya* sacrifice, on being questioned by *Ajatasatru* (one without a foe) Yudhisthira, out of the love that the Divine sage Narada bore towards him, had delivered a discourse

illustrating the point asked by you. O thou illustrious scion of the Kuru race ! The King Yudhisthira, son of Pandu, seeing in the course of the great Rajasuya sacrifice the marvellous absorption of the Lord of Chedi in the almighty Vasudeva, was greatly astonished in his mind, and then he asked of the celestial sage Narada (who was present in that great sacrifice, in the following manner, whilst the other sages listened to him :—

The auspicious Yudhisthira said :—“ Oh ! Indeed it is very strange to see the inimical King of Chedi attaining the supremely divine Vasudeva, who is attained with great difficulty even by the best devotees of the Lord, O great sage ! We and all present here are very solicitous of being acquainted with this mysterious subject. The King Vena was condemned to an abode in hell by the twice-born ones for having reviled the Mighty Lord of the Universe. This iniquitous son of Dama Ghosh even from the time when he was lisping even to this present moment of his life was very envious of Lord Govinda ; and even so was Dantavakra of perverted understanding. Neither were the tongues of these two wretches ever given to running down the Supreme Brahman, the undeteriorating Vishnu, striken with leprosy, nor were they condemned to dwell in darkest Hell. How then could these two impious persons be merged in the Great One of incomprehensible nature, even before the very eyes of the lookers on. This verily confuses my intellect even as a current of air disturbs the flame of a lamp. O potent sage ! Do thou be pleased to explain to us the cause of all these mysteries.” (13—20).

The auspicious Vadrayani said :—The great sage Narada was very much pleased on hearing the words of the King and then addressing Yudhisthira recounted the following piece of historical story which was eagerly listened to by the other members of the assembly.

The auspicious Narada said :—“ O King ! It is the ignorance of Prakriti and Purusha, which hath assigned bodies to

beings, to enable them to discriminate between censure and eulogy, contempt and respect. O King ! A sense of individuality in one's own body generates in created beings, a sense of distinction, indexed by such terms as "I" "Mine" etc., as also envy and suffering, springing from punishment and severity. Creatures die with the destruction of this body in which is encased this sense of individuality. But such is not the case with the Universal Soul which has got no individual distinction, for He is absolute. So it is that none can attribute hostility or malice unto Him, in consequence of His inflicting punishment on inimical wights. Therefore, one ought to attach oneself any how to the Supreme Being, either out of enmity or friendship, fear or affection or desire ; but he should never be looked upon as totally separate from ourselves.

It is my firm belief that mortals do not so easily attain an absorption in Him, by means of devoted attachment, as they do by the bitterest enmity. 21—26.

The cockroach, shut up in a hole by the large black-bee meditating intently on him through anger or fear, very soon attains the nature (form) of the black-bee, Thus it is that those people who meditate on the great God Sri Krishna, who assumed human form through His illusive power, taking Him as their bitter adversary, very soon attain to Him, having in the first instance been purged of all their impiety. By reverentially concentrating their minds on Him through fear, affection, love or hate, many have attained unto his mode of existence, after having been purified of all impiety springing out of these.

O Lord ! The Gopees have attained unto Him through love. Kansa through fear, the King of Chedi and others headed by him, through malice, the Vrishnis through consanguinity, you through affection, and finally we through devotion. But King Vena did not meditate on the Purusha in any of these five ways. The King Vena was cast into hell. Therefore by some means or other, the mind ought to be fixed on Sri Krishna

O Son of Pandu ! This King of Chedi and the impious Dantavakra, the sons of your mother's sister, were formerly the two chief followers of Vishnu. They both were dismissed in consequence of their having been cursed by a Vipra. (27—35).

The auspicious Yudhisthira asked :—Who was he that imprecated the said curse, and what was its nature that it was able to over power even the servants of Lord Sri Hari ? That even those worshippers of Lord Sri Hari, who adored Him with a singleness of purpose, were compelled to be born, seems unworthy of belief. Thou ought to relate to us all, as to how they, the dwellers of excellent Vaikuntha and devoid of the material structure, senses and life, became possessed of bodies.

The auspicious Narada replied saying :—One day Sanandan and the other sons of Brahma, while traversing at their will the three worlds, arrived at the region of Lord Vishnu. These sons of Brahma, though born even before the ancient Rishis Marichi and others, looked like tender boys of five or six years old and they were stark naked. The gate-keepers named Shisupala and Dantavakra, prevented them from entering, taking them to be mere children. Having been exasperated at that conduct of the gate-keepers, those illustrious sages imprecated curse on them saying as follows :—

“ Ye do not deserve to dwell near the lotus-feet of Madhu’s enemy (Lord Sri Hari), devoid of the principles of energy and dullness. Therefore, O ye thoughtless creatures, do ye very soon enter the iniquitous existences of Asuras.” Having been so cursed, the unfortunate gate-keepers were instantly falling headlong down from that excellent region. Thereupon, those pious sons of Brahma had compassion unto the unfortunate ones and again said :—“ But ye shall again attain thy native region after three successive births.” (33—38)

Then these two were born as the two sons of Diti, and were honoured by both Daityas and Danavas. They were named Hiranyakasipu and Hiranyaksha. Of them, Hiranyakasipu was killed by Lord Sri Hari, in the form of a man-lion

(Narasingha). So also was killed Hiranyaksha, when in the form of a Boar, Sri Hari was engaged in lifting up the Earth sunken into the abyssmal depth. That murderous Hiranyakasipu had invented various means of torture with the desire of encompassing the death of his son Prahlada by name, who was unflinchingly devoted unto the Reverend Lord Sri Hari. But, inspite of all his endeavours, Hiranyakasipu could not bring about the desired end to Prahlada, who identified himself with all creatures, who was passionless and impartial, and who was surcharged with the prowess of the Almighty Lord.

There after they two were born in the Rakshasa race as sons of Visravasu by Kesini ; and they were named as Ravana and Kumbhakarna, and in this life also they became the tormentors of the three worlds. This time also the Great God (Lord Sri Hari) being born as Rama (and others, Bharata, Laksmana and Satrughna) as a descendant of the illustrious King Raghu, slew them both with a view to redeem them from the curse. O lord of men ! Thou shalt hear about the prowess of Rama from the lips of Markandeya. Those two were then born as Kshatriyas and were sons of your mother's sister. In this life too they were set free from the said curse having been killed by the Sudarsana-Chakra of Lord Sri Hari.

Those two followers of Vishnu, intently meditating on Him, out of the bitterest enmity, attained a nature similar to his own, and again reached his proximity.

The auspicious Yudhisthira said :—O thou mighty sage ! Do thou be pleased to explain the cause of Hiranyakasipu's hatred towards his beloved and high-souled son Prahlada ; as also how Prahlada became so devoted heart and soul, to the Lord that never lapseth. (39—47).

CHAPTER II.

HIRANYAKASIPU CONSOLES HIS BROTHER'S SONS.

The auspicious Narada said :—O King ! When his brother Hiranyaksha had been thus slain by Hari in the form of a Boar, Hiranyakasipu was greatly agitated with wrath and grief. Being full of intense wrath and biting his lips, Hiranyakasipu said, with his eyes sparkling with rage looking at the sky, which seemed to be dim and hazy. Then with his face incapable of being looked at, on account of its fierce frowning countenance and look, as also on account of his terrible teeth, Hiranyakasipu lifted up in hand the terrible trident in the very midst of that assembly, and thus addressed the Danavas present there.

Hiranyakasipu said :—“ O Danavas and Daityas ! O ye Dimurdhan, Trakhya, Samvara, Satavahu, Hayagriva, Namuchi, Pasa, Illvala, Viprachitti, Puloman, Sakuni and others ! First listen to what I say, and then do without delay what you think necessary. (1—5).

My best friend and beloved brother has been slaughtered by my puny adversaries, with whom Hari, though professing impartiality, has sided, attributing his course to their devout worship unto him. I shall soothe my sorrow by offering oblations to my departed brother, so fond of blood with the copious crimson fluid flowing from the trident after having severed the neck of that one who has relinquished his own nature, who though pure, has assumed the form of a wild boar and whose mind is fickle like that of a child, and who is ever following his worshippers. When that wily adversary of mine is destroyed, the heaven-abiding gods having for their life Vishnu, will wither like the branches of a tree when its roots have been severed.

“ O my beloved ones ! At present, do you all repair to the

regions of the Earth, which has become filled with Brahmanas and Kshatriyas ; and there you fall to slaughtering those who are engaged in sacrifices, religious penances, vows, Vedic recitation and acts of charity. Because Vishnu is identified with the religious observances of the twice-born ones. That Lord himself is all sacrifice and is composed of righteousness. He is the sole protector of the ancestral spirits, celestial sages, created beings, and pious practices and rites. Repair ye all to that regions and with fire and sword, devastate the places, where you find the twice-born ones, the sacred kine, the Vedas and the performance of religious ceremonies by the different sects in their respective mode of existence.”

Thus the Daitya, naturally fond of oppressing others, highly honouring with their bent heads the command of their master, began to oppress all creatures as best as they could. (6—13).

Those Asuras then set fire to towns, villages, parks, pleasure-gardens, corn-fields, hermitages, mines, cow-sheds, houses of farmers, huts of herdsmen, villagers at the foot of mountains, and chief towns and capitals. Some broke bridges, walls and city-gates, with spades and other digging implements ; whilst others with axes in their hands cut down trees which used to afford livelihood to numerous people ; and some others, again, burned the houses of people with flaming torches. When the world was thus being continually harassed by the followers of the King of Daityas (the Asura King Hiranyakasipu), the gods having left their heavenly abode, began to wander through the earth invisibly. The aggrieved Hiranyakasipu having performed *Katodaka* and other ceremonios (*Katodaka* means the oblation of water offered unto the spirit of the dead ; *Kata*—a spirit, and *Udaka*—Water) for the peace of the spirit of his dead brother, consoled the sons of his dead brother,—the sons being named as Sakuni, Samvara, Dristi, Bhuta-santapava, Vrika, Kalanabha, Mohanabha, Harismasru, and Utkocha. That lord of the Asuras, conver-sant with season of place, addressed them, their mother, his

sister-in-law, Vanu by name, and his own mother Diti and spoke in mild words as follows —

The Daitya King Hiranyakasipu said :—O mother ! O sister-in-law ! O my sons ! You ought not to lament for the loss of my so very brave and beloved brother (Hiranyaksha). To die facing an enemy in the field of battle is the kind of death which heroes are proud of and which is much coveted by them.” Turning to his sister-in-law (Hiranyaksha’s wife) he said, “O thou great observer of vows ! The sojourn of beings on this mundane sphere, is like the gathering of people in a house of drinking water (where water is distributed). They are united together on account of their pristine deeds and are separated from each other in consequence of their own acts performed in this life. The soul, however, is undeteriorating, eternal, pure, devoid of form, Omnipresent, and Omniscient ; creating multifarious structures by means of its own illusive energy, it assumes a body and undergoes weal and woe. O gentle dame ! as when the waters of a lake are disturbed, the trees etc reflected on them seem to move, or as when the eyes roll, the earth appears to revolve, similarly when the mind is whirled about by the principles, the perfect Purusha (soul), though really devoid of any material form, deems himself as having it and becomes similar to it (the mind). To be conscious of a form when there is none in reality, is the perversity of the soul ; and such consciousness is the cause of separation from and union with friends and foes respectively, as well as of our actions and repeated births. (14—25).

“ It is also the cause of our birth, death, various sorrows, ignorance, anxiety and oblivion of conscience. I shall relate to you an old story illustrating this subject in which is described the parley between *Yama* (the god of Death) and the kinsmen of a dead person. Now hear me with attention.

“ In the country known as Ushinara, there ruled a King named Shuyajna. When that King was killed in battle by his enemies, his kinsmen went to the field of battle and surrounded

him on all sides. The armour of the King studded with precious gems was shattered and all the garlands and garments worn by him had fallen off from his person. The King's chest was torn open with arrows of the enemy and he was lying in the field of battle wiltering in his own blood. His hair flew about loosely, his eyes were upturned, and his teeth remained biting his lips, even as he had done so in his wrath while living ; his lotus-face was covered with dust of the field of battle, and his weapons and two arms were sundered in battle. On seeing their husband, the King of Ushinara, thus dealt with by Fate, his queens were greatly aggrieved and exclaiming, ' O lord ! We are undone ' they repeatedly beat their breasts with their hands and fell at his feet. (26—31).

" Then those queens, whose hairs and ornaments were loosened and displaced, bathing the lotus-feet of their dead husband with tears tinted reddish with the saffron paste on their breast, cried aloud for a long while. Then causing heart-rending sorrow in the minds of the people present there, those queens bewailed their husband saying :—

" O lord ! Through the instrumentality of the heartless Destiny, the cause of our present heavy grief, thou, the maintainer of the people of Ushinara, hast been transported to a state of existence beyond the range of our sight. O ruler of Earth ! How can we live without thee, our beloved and intimate friend ? Therefore, O brave hero, permit us, who have always served thy feet, to accompany thee thither, where now thou art being carried."

" Thus, when those queens were lamenting as above by the side of their dead husband, unwilling (as they were) to carry him to the cemetery, the sun set in the sky.

" Then the god of Death, Yama, hearing the aforesaid lamentations of those queens and the other kinsmen of the king, went to them in the disguise of a boy and spoke to them as follows :—

" The auspicious Yama said :—' Indeed it is astonishing

to see the folly of these elderly people, thoroughly acquainted with the natural laws prevailing on this earth. Being themselves mortals, they are uselessly lamenting him who has gone to Him from whom he had come. Surely we deserve greater praise, for though left here in this world alone, by our parents, we never allowed ourselves to be preyed upon by anxiety, Nor, though powerless, were we devoured by lions and tigers, for He protected us, who had looked after ourselves when we were inside our mother's womb. (32—38).

‘ O ladies ! This world, composed of movable and immovable things, is a mere plaything in the hands of that undeteriorating Reverend One, the Lord of the Universe. Who creates, preserves and destroys it at His will. He alone is capable of preserving and destroying it. Protected by Destiny, a man is preserved, even when he is abandoned on the road ; but when he is forsaken by Destiny, a man dies even if he remains in his own abode. Even one helpless, can safely live in a wood, if only he is looked after by Destiny ; while the person whose death is destined by Destiny, dies even if he be carefully hidden and protected in his own home. Corporeal bodies are created and destroyed in consequence of the actions performed by the spiritual body. This is the Universal law. Moreover, the soul, though located in Prakriti *i.e.* the gross body created consistently with the Prakritik laws, does not inherit the properties of the latter, because of its being totally different from the body ; Even as his house composed of the elements, is distinct from the person possessing the same ; and as such, this body forged by his ignorance, is different from the soul. Like things made out of the particles of water, earth or any metal, this body meets with destruction, when it is worn out with the lapse of time. Just as fire remaining latent in the fuel, is known to be different from it, as water contained inside our bodies differently manifests itself, and as the sky present in everything is not associated with the same, so the soul, though residing in the *Gunas* (being clothed in

attributes, the body with the sense) is distinct from them. (39—43).

“O ignorant creatures ! Is not Shuyajna, for whom you are lamenting, lying before you ? But you are not able to behold him who really listens to your words and answers them (ie. his soul). Even the great vital principle, which is said to be the chief amongst bodily organs, and is furnished with the senses, has not the power of listening and replying to the words, save and except the soul, which is distinct from that principle and body. This lord (the soul) assumes various bodies furnished with the mind and the senses, forming the spiritual self. He also renounces these bodies by means of his own energy. As long as the soul resides in the body, even so long the bonds of action hold sway over it. Out of this originate perversity followed by misery, and an entanglement in the worldly affections. To look upon and speak of the actions of the *Gunas* (over pleasures and pains etc) as a reality is indeed a false notion of the mind. Like our desires and dreams, the objects of perception are fanciful. Those who are acquainted with the nature of the Eternal and the Transient, do not lament for either of them ; when some among these beings even are seen to mourn, it is to be understood, that NATURE rules supreme in them. (44—49)

“A fowler, created as the death of birds, spreading his snares in the woods, used to catch birds by means of baits and other tempting things. One day he came across a pair of *Kulingas* (a kind of birds) pecking in the woods. O ye queens (the queens of King Shuyajana) ! One of the kulingas, the female-bird (called kulingi) as if urged on by her fate, was suddenly tempted by the fowler's baits and as a result thereof was caught in the meshes of the fowlers snares. Thereupon, the male-bird (the kulinga), seeing her (his beloved) greatly endangered, became very much aggrieved, He, pitiable being, having been overwhelmed by his great affection for her, began to lament for his miserable wife crying as follows :—

'O thou most cruel creator ! What wilt thou do with my kind, though poor wife, who is surely lamenting for my miserable self. Do thou also take me, O God ! For, what is the use of this poor half of my self that will have to live in great misery, as a result of having been separated from his better-half ? How shall I maintain my unfledged, motherless young ones, who—unfortunate as they are—shall have even now been awaiting in the nest the arrival of their mother.' (50—55).

The Yama continued saying :—" Thereafter, as if impelled by fate, the fowler having completely hid himself, shot with his arrow the male bird, Kulinga, whose voice was choked with the vapour of grief, and who having been much aggrieved for the death of his beloved wife (the Kulingi), was lamenting for her near by. So, foolish creatures, you do not see your own destruction, You cannot get your husband back, even though you may be mourning hundreds of years for him."

The auspicious Hiranyakasipu said :—Thereupon, the astonished kinsmen of King Shuyajna, on hearing the boy (the Yama who was in the guise of a boy) thus speak everything to be unreal and transient. Having related the aforesaid story, Yama also disappeared from that place ; and the kinsmen of King Shuyajna performed religious rites for peace and beatitude of his departed soul. Therefore, do you not lament for your relatives or enemies. Because, but for the ignorance of corporeal beings, the result of which is a differentiation between what is their own and what is not, who is your relative, and who is your enemy ? And what is there that belongs to you, and what to others ?

The auspicious Narada said :—Thus Diti with her daughters in law, having heard the words of the lord of the Daityas, immediately gave up her grief for her son, and applied her mind to the contemplation of the Divine Being (*Atmatattva*). (56—61).

CHAPTER III.

BRAHMA GRANTS BOON UNTO HIRANYAKASIPU.

The auspicious Narada continued saying :—O King ! The Daitya King Hiranyakasipu wanted that he should be invincible, ever-youthful, immortal, unrivalled and the Absolute Ruler of all the worlds. With the aforesaid desire in his mind, Hiranyakasipu, with his arms up-lifted and his eyes turned towards the sky, began to perform severe religious austerities, in the caves of the Mandara mountain, and all the while he remained standing on the tips of his toes. With the dazzling splendour of his matted locks of hair, that Daitya King appeared to be shining like the sun with his rays burning as at the time of the dissolution of the Universe. Be that as it may, however ; on the Daitya King Hiranyakasipu, having so engaged himself in religious austerities, the celestials re-entered their former celestial abode. Only after a short time thereafter, a smoky fire emitted out of the Daitya's head as a result of his severe religious austerities and that fire spreading in all directions began to scorch the higher, the middle and the lower regions. Thereupon, the rivers, the oceans and the earth with her islands and mountains were all greatly agitated. The planets with the stars shot out from their respective places ; and the ten cardinal quarters and the heavens were being scorched with that fire. Thus, having been distressed in consequence of the severe austerities of the Daitya King, the gods had to leave their heavenly abode and they then went to *Brahmaloka* (the abode of Brahma) and addressed the creator of the Universe as follows :—

The auspicious gods said :—" O thou chief of the gods ! O thou lord of the Universe ! We are now unable to reside in Heaven any longer, as we are sorely afflicted with the religious

austerities of the King of the Daityas. O Great One ! If it pleases thee, be kind enough to manage to pacify him before all the regions that pay tribute unto thee are destroyed before thee. (1—6).

“O thou Prime Purusha ! Although the intention of the Daitya King in performing this sort of very rigid religious austerities should not be unknown to thee, yet be thou pleased to hear it as we would now be relating it to thee. The Daitya King Hiranyakasipu has resolved as follows :—

As the great *Paramesthi* (the creator of the Universe), having created the mobile and immobile Universe by virtue of his rigid penances and Yoga, is now sitting supreme on his own throne, so will I ameliorate my condition by strictly observing the ever-growing asceticism and Yoga ; because Time and the Soul are both eternal. Otherwise, I will with my prowess make the condition of this Universe such as it had never been done. What is the good of attaining to the State of Vishnu, and others which disappears with the lapse of time at the end of a *Kalpa* ?

“ We have heard the aforesaid determination of the Daitya King, and with that desire in his mind, he has had recourse to the performance of such a rigorous religious austerities. Now, O lord of the Universe, do thou be pleased to take such a step as thou thinkest proper, O lord of the three worlds ! Thy seat as *Paramesthi* is the origin of the twice-born ones, the kine, as well as of all happiness, prosperity, good fortune and victory, and as such on thy seat being assailed upon, a mighty calamity would befall the pious ones.” (7—13).

O King ! Thus having been addressed by the gods, the mighty self-originated Being (Brahma) being accompanied by Brighu, Daksha, and other followers, went to the place of the Mandara mountain where the chief of the Daitya (Hiranyakasipu) was engaged in that religious austerities. At first Brahma could not find out the Daitya, as the latter was covered with ant-hills, grass, and reeds, whilst his skin, flesh, marrow

and blood were simultaneously being eaten into by large number of ants. After a while the *Hans iwhaana* (Brahma) was astonished on seeing him distressing the worlds, with his religious austerities, like the sun hid under clouds, addressed him laughing.

The auspicious Brahma said :—“ O thou son of Kasyapa ! Arise, arise, May good betide you. You have succeeded in your austerities. I have come to confer on you any boon that you may ask for, any boon whatsoever that you may like. I have witnessed your marvellous patience. Your life merely lingers just in your bones, for your body has been wholly eaten up by ants. Neither sages of yore had ever performed, nor any one in future would do so, the kind and extent of the austerities performed by you Who can preserve his life for full one hundred years without even drinking water ? (14—19).

“ O thou son of Diti ! Indeed I feel myself vanquished by your austere penances, as well as by your perseverances which is hard to be practised even by the great sages. Therefore, O foremost of Asuras, I am willing to bestow all blessings on you. Do not think that, mortal though you are, your interview with me, an immortal, will go for nothing, in as much as a sight of me does never go in vain.”

The auspicious Narada said :—Having spoken as aforesaid, the first born God (Brahma), sprinkled on the body of Hiranyakasipu which was wholly eaten up by ants, the holy water of his (Brahma’s) *Kamandalu* (an utensil like a jug) fraught with infallible prowess. Then like fire from fuel, Hiranyakasipu came out of the reeds and ant-hills, just refreshed and youthful with energy and power. His limbs were as hard as thunder and possessed the splendour of molten gold. He going into raptures at the sight of Brahma and finding him seated on his swan and stationed in the sky,—saluted him reverentially by touching the ground with his head. Then arising and looking with concentrated attention towards the

creator of the Universe, with joined palms of his hands and stooping posture of his body, he began speaking in thrilling accents, whilst tears rolled down his cheek and his hair stood on end from delight.

Hiranyakasipu said :—“ Salutation unto the Great Prime Being who himself is Light (*Jyoti*), who by his native splendour had manifested this Universe, which at the time of its destruction had been pervaded by blinding darkness, who being supported by the Principles, creates, preserves and destroys the worlds ; and who is the receptacle of Goodness (*Sattwa*), Energy (*Rajas*) and Dullness (*Tamas*).

“ Salutation unto the First Being, the origin of the Universe, whose form is the knowledge of the scriptures and the sciences and who attains manifestation by the actions of the vital principles, the mind, the senses, and the understanding. Thou, O Lord, governest the mobile and immobile Universe, being their principal essence. Therefore, thou art the Lord of the people. Thou art also the Supreme Lord of the heart, consciousness, mind, the sense-organs, as well as of the elements ; and thou dost constitute their receptacle. Thou spreadest the *Saptatantus* (the different kind of sacrifices) by means of thy form impregnated with the three Vedas and constituting the knowledge of *Chaturhotraka* (a religious rite, in the performance of which, four offerings of libations to the five, are necessary). O Lord ! Thou art One and the soul of the living beings. Thou hast no beginning and no end in respect of time and space. Thou knowest our inmost thoughts, because thou art Omniscient Being. Thou art the eternal time (*Kala*), and being winkless thou dost shorten the duration of life of living beings, by means of *Lava* (a minute division of time ; the sixtieth part of the twinkling of an eye) and other divisions of Time. Thou art the mighty Great Soul, the Supreme God ; thou art unborn and thou art the vital essence of the living world. (20—31).

“ O Lord ! Out of thyself spring causes and their conse-

quences, the mobile and the immobile creations. There is nothing which is totally distinct from thee. All knowledge and Time constitute thy auspicious form. Thou containest within thy entrails, the golden Mundane Egg (Brahmanda) ; and thou sittest on the back of nature which is composed of the Three Principles. Therefore, O Lord, thou art called the Great Brahma. O Lord ! Verily this visible Universe is thy material body, by means of which thou enjoyest the pleasures of the senses, mind and life. But thy unrevealed self, the Purana Purusha resides in thy abode of Paramesthi.

“O thou Infinite Being ! Salutation unto thee, O Great One, who pervadest the whole Universe with thy imperecible self, and who possessest both learning and illusion. O thou excellent bestower of boons ! If thou art pleased to bestow on me my cherished desire, then, O Lord, let not my death come from any being of thy creation. Let me not die indoors or out of doors ; during night, or at day time by the hand of other beings of thy creation ; by means of weapons ; on earth or in the skies. Let me not be killed by men, or animals, by animate or inanimate beings, by the celestials, Asuras or great reptiles. Grant me also matchless might in battle, undisputed lordship over corporeal beings, the glory of all the guardians of the world, as also every thing that thou possessest, and all those undecaying luxuries as are enjoyed by those having asceticism as their source of power.” (32—38).

CHAPTER IV.

OPPRESSION OF HIRANYAKASIPU ON THE LOKAPALAS.

The illustrious divine sage Narada said :—The Reverend Lord of creation was pleased with the uncommon religious austerities of Hiranyakasipu. For this reason, having been prayed for as aforesaid, Brahma conferred on Hiranyakasipu even those boons that are rarely obtained by any being.

The auspicious Brahma said :—“O my child ! The boons that thou hast asked of me are rarely to be obtained by any being. But even though they are hardly to be conferred, O thou chief of the Daityas, I bestow even those boons on thee.”

Thereupon the mighty Lord of Creation whose mercy is always fruitful, went away from that place of Hiranyakasipu’s hermitage after having been worshipped by the chief of the Asuras and praised by the lords of the people.

Thus the Daitya-King Hiranyakasipu, having obtained the desired boons from Brahma, assumed a golden body and remembering the death of his brother, began to act up to his hostile feelings against the Great One. That great hero, the conqueror of the worlds, having subjugated and brought under his sway all the quarters of the celestials, the three worlds, the celestials and Asuras, kings among men, Gandharvas, Sky-rangers, reptiles, Siddhas, Charanas, Vidyadharas, Sages, Lords of ancestral manes (the *Pitris*), Manus, Yakshas, Rakshasas, lords of spectres, chiefs of goblins and of ghosts and of all other creatures ; and he robbed the Lokapalas and usurped their regions by force. (1—7)

Then, that Daitya-King Hiranyakasipu established himself in Heaven, which was furnished with the beauty of the pleasure-gardens of the gods. There Hiranyakasipu fixed up his residence in the palace of Mohendra (Indra) which was built by Viswakarma himself and was furnished with all luxu-

ries and the stay of Lakshmi, the goddess of wealth over the three worlds. There (in the palace of Mohendra) the staircases were made of corals, the pavement consisted of precious emeralds, the walls of crystal, the rows of pillars were of lapises ; where the canopies were of wonderful workmanship, where the seats were adorned with rubies, the beddings white like the foam of milk, were fringed with strings of pearls, where the goddesses with faultless teeth filling their neighbourhood with the tinklings of their bangles, used to see their beautiful faces reflected on the pavement which consisted of gems—there, in that palaces of Mohendra revelled Hiranyakasipu of terrific rule, possessed of great prowess and magnanimity, the vanquisher and the supreme sovereign of the worlds, having his two feet respectfully tended by the oppressed gods and others.

O King ! All the Lokapalas, except the Three viz. Brahma, Vishnu and Maheswara, bearing various presents in their hands, began to worship him (Hiranyakasipu) who was always intoxicated with strong-flavoured liquors, whose coppery eyes were always rolling, and who had become the reservoir of all Yoga prowess and energy. (8—13).

O Pandava ! Ourselves, Visvavasu, and Tamburu were compelled to praise him (Hiranyakasipu) after he had so established himself on the throne of Mohendra, as also the Gandharvas, Siddhas, Sages, Vidyadharas and the Apsaras. He, worshipped with sacrifices accompanied by Dakshinas performed in the various modes of life adopted by the different orders, forcibly appropriated portions of the oblations. The whole world with its seven grand divisions, though not at all cultivated, yielded corn unto him (Hiranyakasipu), similarly the kine bestowed his desires. And the sky became the scene of many marvels for him. The oceans and their wives (with their beds teeming with gems), filled with brine, liquor distilled from molasses, clarified butter, honey, curd ; and nectar, bore him myriads of gems on the crests of their waves. The

mountains with their caverns were turned into his pleasure-gardens. Trees bore him flowers and fruits through all the seasons of the year, single-handed, he (Hiranyakasipu) assumed all the functions of the Guardians of the world. Thus having conquered the cardinal quarters of heaven, that sole monarch of the Universe with his passions uncontrolled and running rampant, was not satiated, even though he enjoyed all desirable objects to his heart's content. (14—19).

In the aforesaid way, long periods passed away, during which the said Daitya-King Hiranyakasipu held sway, having the malediction of the Brahmanas hanging over his head, and from arrogance begot of prosperity, openly setting at naught the ordinance of the *Shastras*. All the worlds together with their protectors, were played upon by anxiety in consequence of his inflicting terrible punishments on them. Not obtaining refuge any where else, they sought it of him (the Great God) who never lapseth.

Salutations in hundreds to that excellent quarter of heaven, over which presides the soul of the Universe, the Great God, Lord Sri Hari ; and salutations to that quarter after once entering which pure and peaceful ascetics never return. For this reason it was, that the pure and self-controlled Lokapala of composed intellects, foregoing sleep and living solely on air, began to pray unto Hrishikesa.

After a few days, like the rumbling of clouds, completely filling all the quarters of heaven with its echo, there came from some unseen source to their ears, the following prediction, bringing with it assurances of safety for the pious :—

“ Be not afraid, O ye foremost of the celestials ! Good shall betide ye all. For created beings, a sight of myself is the means of attaining to all prosperity. (20—25).

“ I have come to know all about the oppression of this vilest of Daityas. I will mete fit punishment to him. Do ye all patiently wait till the proper time. He meets a hasty destruction who reviles the celestials, the scriptures, the kine,

the vipras, the pious persons, religious rites and myself. Though the Daitya-King Hiranyakasipu has been made powerful by boons, yet I will slay him when he will persecute his own son, the high-souled, peace-loving and foolless Prahlada."

The auspicious Narada continued :—Thus having been spoken unto by the preceptor of the Universe (Vishnu), the celestials, bowing down unto him, went away, having all their anxieties removed, and considering the Asuras to have been already slain,

Hiranyakasipu, the lord of the Daityas, had four uncommon sons. Of the four sons, the youngest Prahlada grew to be great in consequence of his possessing very many excellent qualities. Prahlada became the worshipper of the Great One (Lord Sri Hari). He had his senses completely under control. He was quiet in nature. He was full of reverence unto the Brahmanas, and he had excellent pure character. He was always true to his promises. Like the souls of beings, Prahlada was very beloved and was treated as the best friend of all created beings. Just like a servant unto his master, he used to bow down to the feet of the venerable ones. He was kind towards the poor, as a fond father naturally is towards his children. He bore brotherly affection towards his equals, and considered his superiors nothing less than divinities. Although he possessed learning, wealth, personal gracefulness and a noble lineage, Prahlada was free from arrogance, or pride in any sense. In times of danger, his mind remained unruffled. As a result of his seeing everything in the light of unreality, Prahlada had no desire for enjoying the objects of pleasure of the world as are seen or heard of.

He had his body, senses, vital force (Prana) and intellect always under his complete control. All his wishes were fully satisfied and allayed ; and as such, though Prahlada was an Asura by his birth, he was entirely free from the characteristics of the species. In Prahlada the divine attributes of the Great One were present, and these attributes therefore are often

extolled by the wise persons. Even now those attributes are not separated from him, just as they are never separated from the Almighty Lord.

O King ! not to speak of righteous men like thyself, even the enemies of Prahlada cite him as an exemplary character in assemblies where discourses about pious ones are held. Prahlada possessed innumerable qualities which defy any description. I can only attempt at hinting at his glories, who was by nature attached to the Almighty Vasudeva. Even when Prahlada was a mere boy, he had no charm for his playthings. At times, by reason of his mind being totally absorbed in Vasudeva, he resembled a thing inert (*Jara*). His soul having been completely engrossed in the contemplation of Sri Krishna who constituted his only object of temptation, Prahlada would know nothing about this matter of fact world. Having fully identified his own existence with that of Govinda (Lord Sri Krishna), Prahlada would not be even conscious of performing acts like sitting, lying, wondering, eating, drinking and speaking. (26—38).

The consciousness of Prahlada being sometimes agitated with the thought of Lord of Vaikuntha, he would weep. Sometimes he used to laugh and sing aloud, being overwhelmed with joy in consequence of his meditating upon Lord Sri Krishna. At other times again, he would cry aloud raising his voice to the highest pitch he was capable of raising it to. And at other times he would dance banishing all sense of bashfulness. Sometimes again, being filled with His thought and being completely lost in Him, he would imitate His deeds. Sometimes being enraptured and content with a realisation of Him in his soul, he would remain silent, as in trance ; his eyes would be partially open on account of tears of joy flowing down in consequence of his bearing unshaken reverential love towards Him. In consequence of his attaining to the company of indigent sages, Prahlada used to serve the lotus-feet of the Deity of excellent glories (Lord Sri Hari). Thus

imparting his own highest happiness to those poor people, enveloped in evil company, he infused quiescence unto their souls.

O King ! Hiranyakasipu administered ill-treatment unto such a son of his who was magnanimous, highly exalted by all and a great devotee of the Great One.

The auspicious Yudhishthira said :—O thou divine sage of excellent vows (Narada) ! I wish to know from thee as to how the father persecuted his pure and pious son. Fathers being naturally affectionate towards their sons, only remonstrate with them for their instruction, when they are disobedient. But there can not be any remonstrance about those sons who are obedient and pious like Prahlada, and like him consider their superiors as divinities. Fathers, however, never persecute their sons as unto one's enemies. O thou conversant with *Brahman* ! O Master ! do thou be pleased to gratify our curiosity regarding inimical treatment and persecution of the father towards his son, amounting to causing death of the son. (39—46):

CHAPTER V.

HIRANYAKASIPU'S ATTEMPTS AT KILLING PRAHLADA.

The auspicious Narada went on saying :—O King ! it is current that the mighty sage Sukracharya was elected into their priesthood by the Asuras ; and it is, therefore, that the two sons of Sukracharya, Sanda and Amarka by name were allowed to live near the residence of the Daitya-King Hiranyakasipu. The Daitya-King had sent unto them his son Prahlada who was well-versed in the art of politeness. They both taught Prahlada and also the sons of other Asuras lessons that ought to be learnt. He listened to what his preceptors told him and he could also reproduce the lessons so taught, but in his mind he did not think it right to be taught lessons the dicta of

which were imbued the notion of 'he is a friend and the other one an enemy' etc.

O Pandava ! One day the Daitya King Hiranyakasipu, placing Prahlada fondly on his lap, asked him, "My child ! what object do you think to be the best :—

In reply thereto Prahlada said :—"O thou foremost of the Asuras ! for corporeal beings whose intellects are confused by false conceptions of ego and egoism (as a result of which people think like 'my' and 'I' etc), I think it is best to enter into the woods and there to seek refuge in Lord Sri Hari after having abandoned the black-hole of this abode which is the cause of their souls' degradation."

The auspicious Narada said :—On hearing those words of his son which were expressly addressed in reverence unto Vishnu of his hostile party, laughed in token of derision and said :—"Thus is the understanding of boys spoiled by the teachings of others. (1—5).

"Let the twice-born ones so carefully protect the boy in the abode of his preceptors, that the disguised partisans of Vishnu may not vitiate his understanding." The priests (Sanda and Amarka) calling Prahlada near them after having been conveyed to their place, praised him in mild language and then sweetly asked.

"Dear Prahlada ! May good betide you ; speak only what is true and do not utter a lie. What is the cause of perversity of your intellect which is not perceptible in other boys ? Is this perversity of your understanding due to others advice ? or has it grown out of your own self ? O thou delighter of your race ! lay bare your mind to us, your preceptors, for we are desirous of hearing the cause of such perversity of your understanding." (7—10).

Prahlada replied saying :—"Salutation unto the Almighty Being, through the agency of whose illusive energy were formed false notions about friends and enemies, and who is seen by beings whose understanding becomes befooled by His

illusive energy. The beastly understanding of people who have learned to differentiate in the way viz. 'He is distinct from me.' 'I am other than he' etc, and which are occupied with unreal objects, then only seek spiritual benefit when He becomes propitious unto them. By the foolish people, the Supreme Soul is taken to be a friend as well as an enemy, as also one such whose ways are inscrutable and difficult to follow. It is not to be wondered at inasmuch as even Brahma and the other gods, the reciters and conversant of the sacred Vedas are stupefied when they betake themselves to His paths by which he is to be attained. That Almighty Being is making my understanding different from that of yours. O Brahmana ! like a piece of iron approaching of itself a magnet, my mind is travelling towards Chakrapani (the holder of discus, Sudarsana-Chakra) and is differentiated from those of yours by Him." (11—14).

The auspicious Narada continued saying :—Having spoken as aforesaid unto his preceptors, the high-minded Prahlada stopped. Thereupon the miserable servants of the King (the preceptors of Prahlada) were greatly enraged and with a view to reprimand Prahlada spoke unto him thus :—

"Who is there ? Bring a cane. This boy is the cause of our ignominy ; and as such corporeal punishment as prescribed in the Shastras is fit for this boy of perverse understanding, who is the vilest of his race. He has verily grown as a thorny plant in a forest of Sandal trees representing the Daityas. Vishnu himself represents an axe to irradicate this sandal-forest, and to that axe this urchin fits himself as its handle.

Thus frightening Prahlada by reproaches and various other means, his preceptors instructed him in those spiritual texts which establish by argument the benefits entitled as *Trivarga*. After knowing him to be well-learned in the four expedients worthy of being learnt, his preceptors led him, after he had been anointed with perfumes and decorated with ornaments by his mother, to an interview with the lord of Daityas. On

approaching his father, Prahlada bowed down at his feet by falling down prostrate. The Daitya-King greeted the boy fallen at his feet with benedictions, and enjoyed great felicity by embracing him warmly for a while with his two arms. O Yudhisthira ! thereafter, placing the lad on his lap and smelling his head, he bathed him with tears, and then with a blooming countenance thus spoke :—

“O my son, Prahlada, may you live long ! Tell me some of the best lessons that you have read and learnt from your preceptor during the long period of your stay there.” (15—22).

The auspicious Prahlada said :—“My father ! to my mind that is the best of all teachings, which prompts beings to actions when they have offered to the Almighty Vishnu, all their reverence bearing the following nine features namely, hearing the holy names of Vishnu, reciting of them, recollection of them, administering service unto His lotus-feet, worshipping Him, adoring Him, serving and befriending Him, and self-abnegation for the sake of meditation upon Him.”

On hearing the aforesaid words of his son Prahlada, with his lips quivering in great wrath Hiranyakasipa then thus spoke unto the son of his preceptor (the son of Sukracharya) :

“O thou meanest of Brahmans ! what does this mean ? O thou evil-minded one ! the boy has been taught all these none-sense by you, who neglecting myself have sided with my enemy. In this world, there are many impious people hidden under the guise of feigned friendship. In time, like maladies of the sinful, their evil doings become manifest.”

Thereupon, the son of the preceptor said :—O thou enemy of Indra ! what your son says, is neither taught by me nor by any body else. This notion is natural with him. O King ! do you, therefore, renounce your anger on me. Do not lay the blame on ourselves.” (23—29)

Thus having been replied to by the son of his preceptor, the Asura-King again spoke to his son Prahlada as follows :—

“O thou ill-behaved one ! if your perverse understanding

is not in consequence of the teachings of your preceptor, whence it is then?"

The auspicious Prahlada then replied;saying :—"The understanding of the persons who are attached to the worldly objects does never become attached to the adoration of Sri Krishna either through their own efforts or through the influence of other people or as a result of mutual reciprocity. Rather on account of their unsatiated senses they attain to birth in this earth repeatedly and ruminate so to say over ther old experiences. The persons whose heart is deeply attached to the pleasures of worldly objects, cannot know the Reverend Vishnu. God is revealed only unto those who are conscious of the intellect absorbed in *Purushartha* in themselves Like a blind man led by another blind man falling into a pit, persons of vitiated sense accepting as their preceptors such persons who are absorbed in worldly objects become rather entangled in the threads of the illusory snare spread by the Lord. Until such persons obtain the dust from the holy feet of the great sages free from desires, their understanding aiming at emancipation from the misfortune of repeated births in this world, cannot attain to the lotus feet of Lord Vishnu, which only is capable of completely destroying worldly desires in the heart of the people."

After saying as aforesaid Prahlada stopped. Then Hiranyakasipu being blinded by wrath threw him off on the ground from his lap. That was not all. Being possessed by violent wrath and with his eyes rendered red in anger, the Daitya-King Hiranyakasipu spoke thus:—

"Ye Asuras present ! this boy (Prahlada) ought to be killed. Therefore slay him without delay. Drive him off from my presence immediately and take him to the slaying ground. (30—34).

"Undoubtedly this boy (Prahlada) ought to be reckoned as the slayer of my brother. (Hiranyaksha) ; because this wretch, renouncing his own friends and kinsmen, is worshipping like

fore very earnestly he began to think out other expedient means of killing him. When the Daitya-king could not slay his sinless son by means of huge snakes, the elephants like the guardians of the cardinal quarters, by use of magic-spell, by throwing him down from lofty mountain peaks, by his own illusive powers, by confining him into solitary cell, by administering poison with his food, by starving him without food, by exposing him to the inclemency of natural elements such as fire, water, air, or frost, by leaving him alone on the mountains, and by various other means by which a person may be killed as also through his own personal strength,—then did a continued anxiety take hold of his mind and he thought within his mind as follows :—

Hiranyakasipu thought, "I have uttered very many abuses against him (Prahlada), and I have also employed all possible means to bring about his death, but he has saved himself by means of his own energy from all those persecutions and tortures. This lad, though remaining at a short distance from me is not at all daunted in his mind for fear of me. Like the lord *Sunasefa*, he does not forget my enmity towards him. (41—46).

"Admittedly, therefore, he is of invincible might and nothing could make him afraid of. This Prahlada is therefore immortal. I am not certain if my death will result from a quarrel with him or I will not meet death at all."

Such anxious thought within him made the Daitya king pale and in dejected spirit the lord of Asuras remained seated with his face cast down.

Thereupon *Sanda* and *Amarka* the two sons of his preceptor *Sukracharya* thus spoke unto Hiranyakasipu,—

"O Daitya-king ! Terrifying all the rulers of the cardinal quarters with the contraction of thy eye-brows merely, thou hast single-handedly conquered the three worlds. So, O Master, we do not exactly find in this mere boy any real cause of your anxiety. The pranks of boys are often unaccountable

and need not be deemed alarming. In our opinion, until thy preceptor (Sukracharya) comes back, keep this boy bound with the terrible and unfailing noose of Varuna, so that being afraid of thy powers he may not fly away. With advancement of age and as a result of serving the superiors, a man's understanding becomes often ripened."

Then saying "Yes" unto the aforesaid words of his preceptor's sons, the Daitya-king spoke unto them saying, "The boy ought to be instructed by you in the religious practices of kings who have married and became attached to worldly objects." (47—31).

O king Yudhisthira ! Thereafter the preceptors *Sanda* and *Amarka* began to teach regularly Prahlada of diffident and modest nature in religious rites and in the means for the realisation of wealth and disires namely Dharma, Artha and Kama. But though Prahlada was being so instructed by his preceptors regarding the three objects of worldly enjoyments, yet he did not consider teachings to be at all worthy of being taught, because these appeared to him to have been inculcated by people indulging in envy and anger. After sometime when the preceptors were called to their home for the performance of household duties, Prahlada was invited by his boy friends of the same age with him to enjoy in their leisure. At this the very wise Prahlada welcomed them in return with sweet words ; and knowing the attachment of these boys to the objects of desires of this earth, he out of kindness similingly spoke to them. O foremost of kings (Yudhisthira) ! All those boys, whose understanding was not vitiated either by the teachings of preceptors or by the exertions of the Brahmanas who take delight in disputes, put off their sporting apparels and play-things to do honour to Prahlada. They began to worship him, fixing their eyes and hearts on him. The friendly and kind-hearted Asura, the great devotee, thus spoke unto those boys. (52—57).

CHAPTER VI.

INSTRUCTION OF PRAHLADA UNTO THE BOYS.

The auspicious Prahlada said :—In this world the wise people should practise from their early years the true religion inculcated by the Almighty Lord ; because birth as human beings which affords us what we want, is very seldom attained to, and is also encompassed with uncertainty. In such a desirable existence, it is the prime duty of wise persons to worship the lotus-feet of the Great Being Vishnu, who is beloved of all beings and who is their friend, soul and lord.

O Daityas ! On account of their being possessed of bodies like misery, the pleasures pertaining to the senses of corporeal beings are everywhere in various existences obtained by them without the least effort, and through the agency of Destiny. Therefore, one should not endeavour to get sensual pleasures, because such useless efforts diminishes the duration of his life. Nor one can attain by such endavours to the enjoyment which is reaped from an worship of the lotus-like feet of Mukunda (Sri Krishna).

Therefore, being born in this world as human beings, the intelligent persons ought to strive for their own benefit so long as their bodies, the emblems of human-forms, continue to be healthy and are not rendered incapable. The duration of a man's life is one hundred years only ; but only half of this period is allotted to the person whose sense are not sub-dued; because at night being absorbed in blinding darkness of ignorance resulting from passionate sensual enjoyments, such a person lies in idleness. (1—6)

Out of the said half-period of duration of his life, twenty years are spent in play etc. during which time he is fascinated by the charms of childhood and youth. Another twenty years again are uselessly passed away when his body is besieged

by senility and rendered infirm by it. The remaining portion of the term of his life is also mis spent, during which period, maddened as it were he is engrossed in his home through the influence of powerful infatuation and sorrow-abounding desires. What person of uncontrolled senses ever endeavours to set himself free, who is attached to earthly habitation and is fast bound by the firm bonds of affection ? Who ever relinquishes his thirst for wealth which is cherished more than life itself, and which a thief, a servitor and a merchant purchase in exchange for their dearest lives How can a person forego the sweet company of his tender-hearted wife, as also the dalliance and the charming conversation that he holds with her ?

How can a person being tightly bound by the bonds of friend-ship relinquish the company of his friends ? What man whose heart is captivated by lisping infants, can persuade his mind to be deprived of such charming association of theirs ? What being, remembering his sons, his beloved daughters absent at their fathers-in-law's place, his brothers, his sisters, his poor parents, his house decorated with handsome and valuable furniture, his family profession, his servants and the possession of domestic beasts that he may have reared up, can ever renounce them ? (7-12).

Like a chrysalis (an insect enveloped in a Sheath without having any outlet therefrom) what person, whose desires are unsatisfied, who performs acts on account of intense cupidity and whose infatuation is inveterate, is ever tired of the above-mentioned objects ? For this reason that he holds in high estimation sexual pleasure and enjoyments pertaining to the palate. Being completely intoxicated, that person does not perceive that by cherishing his kinsmen, his own term of existence in this earth becomes shortened, and his aim of life becomes thwarted. Being attached to his relatives that person does not feel any misery, though his heart is always afflicted by the three different kinds of misery. That person of uncontrolled senses and unsatisfied desires, who is engaged

in procuring livelihood to his kinsmen, has then his heart so much bent upon money-making that he commits theft even knowing the punishments that are as a result thereof inflicted in this and the next world, on him who robs other people of their money.

O sons of Asuras ! Even a person versed in the scriptures cannot ameliorate the condition of his soul, if he is given to cherishing the welfare of his family, for in that case he also like an infatuated creature, imbibing a feeling of difference between his own and other person, is enveloped by darkness. Thus being bound fast, nowhere and by no means, has any lascivious person been able to emancipate his own self, because he appears to be a mere puppet in the hands of women, in whom are forged the fetters which bind him in the shape of children. (13 -17).

Therefore, O sons of Asuras ! renouncing at a distance the company and association of these Asuras who are wholly absorbed in the thought of acquiring mundane objects, do you all approach the Prime Purusha Narayana, who is the bestower of *Apavarga* (final emancipation) which is very much coveted by the companionless sages.

O sons of Asuras ! neither is there any very great difficulty in propitiating that Great Being that never lapseth, because He is the soul of all created beings and is present everywhere. That Almighty and immutable Lord is the only Prime Soul that pervadeth the higher and the lower orders of all beings, the whole range of creation commencing with the immobile objects and ending in Brahman, the inanimate world, the transformations of earth etc, the elements, the *Mahat*, the cardinal principles, and the similarity and, reciprocity that exists between them. Though in reality unascertainable, and inimitable, he is ascertained in two different ways, namely the pervader, in the form of souls in all created beings, and as the thing prevaded in the form of all perceptible objects. On account of his having concealed His supremacy by means

of his illusive energy the province of which is the creation of objects of perception, the Supreme Lord is conceived as an image of ecstasy which can only be felt by the mind. So leaving behind your Asura-nature, do you all begin to show generosity and friendliness towards all created beings. By such acts Adhokshaja (Vishnu) will become propitious unto you. (13- 24).

What can there be unattainable by beings when the Lord, who hath neither end nor beginning is pleased with them? What need have we,—who are constantly singing His holy glories, and are drinking nectar from His two lotus-feet identical with righteousness etc, the natural outcome of meritorious act, as well as of the final beatitude that is coveted by all.

I do acknowledge that righteousness, wealth and desires (*Dharma, Artha Kama*) which are called *Trivarga* as also the learning relating unto them, the systems of Logic, Polity, and the rules of various professions set forth in the *Nigamas* (*Vedas*) are all true, for they help one to merge his self in the Supreme Lord, who is acquainted with His inmost heart.

This pure knowledge, which is obtained with great difficulty, was imparted unto the divine sage Narada by Lord Narayana, the friend and stay of all creature. It may be possessed by those corporeal beings who are covered with the dust from the lotas-feet of the indigent and devoted votaries of the Almighty Lord. In days long gone by, I heard this pure Bhagavata religion fraught with immediate and mediate knowledge, from the divine sage Narada of Godly mind.

Thereupon the auspicious sons of the Daityas addressed Prahlada saying :—O Prahlada ! Neither we nor you know of any other preceptor than the two sons of Sukracharya, who have been teaching us from the time when we were mere infants. On the other hand, it is very difficult for a child shut up inside the innerapartments to enjoy the company of

sages. Therefore, O thou mildest being ! If there is any reason to make us believe in your version, unfold it unto us and thereby dispel our doubts. (25—30).

CHAPTER VII.

PRAHLADA RELATED THE INSTRUCTION OF NARADA HEARD BY HIM WHILE IN HIS MOTHER'S WOMB.

The auspicious Narada said :—O Yudhisthira ! Having been questioned in the above manner by the said sons of Daityas, Prahlada who was a great devotee of the Reverend One, was very much delighted and remembering my instruction, replied them as follows :—

• The auspicious Prahlada said :—When our father (Hiranyakasipu) repaired to the Mandara mountain to perform religious austerities, the celestials began to make an extensive preparation to launch in a war against the Danavas. At that time Vasava (Indra) and the other deities said :—

“By our great good fortune this sinful persecutor of the worlds have been eaten up by his own impiety like unto a serpent eaten up by ants.”

Thereupon, the leaders of the host of Asuras, having heard of this tremendous equipment for war of the celestials, were greatly frightened, and when attacked by the gods, they hurriedly fled to all the different quarters of heaven. Every one of them in his haste and anxiety to save his own life, could not even spare a glance at his wife, sons, money, relatives, domesticated beasts, house and household furniture.

The immortals, desirous of victory, ransacked and devastated the residence of the king of Daityas (Hitanyakasipu) and Indra took my mother, the foremost of the queens of the Daitya-king, as prisoner. (1—6).

Just at that time, roaming at will over the entire universe, the divine sage Narada met her (my mother) in that sad plight

way, while she was being taken to Heaven by Indra, she ing like a female osprey and trembling with great fear. ereupon, Narada addressed Indra saying "O thou lord of lestials ! Thou ought not to carry off this innocent i. O thou of great qualities,! Leave her and let go this haste lady, who is the wife of another person."

e auspicious Indra then replied Narada saying, "O thou sage ! Within the womb of this lady, contains the vital f high potency of Hiranyakasipu, the enemy of the als. For this reason I should like to keep her confined my sway until the time of her delivering a child, when view to secure the way of my own welfare I shall kill sue and then let her go."

e Divine-sage Narada then said :—"O thou king of gods ! etus now existing in her (the wife of Hiranyakasipu) is entirely free from any impiety, and is identical in ess with the Deity Ananta by virtue of his own qualities ssessing great might, he is a very devoted follower of the hty Lord. Therefore, this mighty worshipper of the s Being is not destined to meet his death through thine y."

iving been spoken to by Narada as aforesaid, Indra, as a of respect to the words of the divine sage, did let my r go. As, however, he (Indra) was told that the foetus lf) in my mother's womb was a beloved one of the endless , therefore Indra out of reverence unto me several times abulated round about my mother and then repaired to en.

hereafter that divine sage, Narada took my mother to his ermitage and consoling her with encouraging words ssed her saying, "O my daughter ! Do thou reside in this srama, till thy husband come back " (7—12).

greeing to the words of the divine-sage, mother lived hermitage till the time of return of the Daitya-king after rformance of the severe religious austerities ; while living

in that hermitage, my mother was shorn of all fear. There that chaste and pregnant lady began to serve the divine-sage with great reverence, with a view to secure the well-being of her foetus, as also to obtain the power of bringing forth her issue at ease.

The mighty and kind-hearted sage (Narada) had granted unto her both of her above desires. Alluding to myself, he also instructed her in the real nature of religion and instilled true knowledge into her mind. The recollection of these teachings was effaced out of my mother's mind on account of her being a woman as also due to the length of the intervening time. But even now, the memory of these teachings has not left me, who am highly favoured by that illustrious sage.

O my friends ! (Prahlada continued saying) so, if you have faith in my words, then out of that faith unto me your intellect shall be like mine own proficient in discarding egoism, even though you may be boys or even if the recipients were women.

As through the agency of *kala* (eternal time), whose manifestation is the change introduced in the state of objects,—the tree remaining unaltered its fruits undergo modifications,—similarly and on account of the self-same agency, the six visible transformations beginning with birth, belong to the body and not to the soul. Because the soul is eternal, undeteriorating, unstained, unique, possessed of the highest knowledge, the receptacle of the universe, immutable, self-effulgent, the primary cause, the pervader of all things, companionless and infinite (13—19).

Through the help of the aforesaid twelve superior attribute of the soul, the learned person renounces false notions of egoism arising out of ignorance resulting from the illusive energy of the Lord—namely that the body is constituting of the ego and that the body is possessed by him.

Just as a goldsmith well-acquainted with the process of making gold, may obtain it by melting gold-stones found in the

es, similarly a person conversant with the functions of the spirit, practising in this body, which may be considered a holy-spot, an abstract meditation on the soul, or the state Brahman.

ie holy teachers, the Prakritis have been enumerated :their attributes three such as Sattwa etc, and the other s as sixteen ; but the soul is held as one, on account being completely connected with every one of these. material structure (body) is made up of a combination of and it is divided into mobile and immobile.

Great Being ought to be verily sought for in this body, could be realised there, being separated from other jects by a person who adopting the following line of ; rejects everything saying "not this" "not this" i. e. t the supreme spirit.

eans of an abstract deliberation on creation, preserva- destruction, as performed with the help of an under- conversant with the connective and distinctive rela- ween the soul and the body, and also with the help of ind, the Great Being ought to be sought in this materi- ure (body) by a person of good tranquil understanding y friend ! The state of wakefulness, slumber, and e the functions of consciousness. He, who is cognisant three states of existence is the superintendent and the arusha. (20—25)

ly the ultimate result of such intellect is not the real f Atman (soul) ; because they are constituting three s and are results of actions. As the presence of the :cieved by means of the fragrance with which it is so is the real nature of the soul should be ended by means of the connection existing between the all these three different encompassing modifications ousness which originate out of our actions and are ed with the three essential Principles of goodness energy (Rajas) and dullness (Tamas),

The ultimate result of such understanding does not consist in realisation of the self (*Atma-dharma*), because the source of such understanding is the three attributes (*Sattwa*, *Rajas*, and *Tamas*) and also consequential to the actions performed. Just as perceiving air through the smelling of fragrance of flowers carried by air,—one should perceive the existence of *Atman* (soul) through the existence of such consciousness. This consciousness is, as it were, the entrance into this world, and its qualities and actions constitute the fast bonds of the bodied existence. It has its source in ignorance and though unreal in its nature, yet it has the appearance of reality, as though experiencing realities in dreams.

Therefore, you all ought to perform the extirpation of the seeds of action permeated with the three essential principles, by means of the Yoga exercises, that brings about death (stoppage) of the current of consciousness.

Of the thousand and one different expedients mentioned for securing the extirpation of those seeds of action,—a pious attachment towards the Almighty Lord arising out of a due performance of the following acts,—was inculcated by the potent divine sage Narada.

The six enemies of mankind (the six rampant passions) become completely subdued by serving a preceptor, by showing reverence unto him, by offering unto him all objects that one secures, by keeping company with the pious devotees, by worshipping the Reverend One, by a reverential hearing of the recital of His account, by a narration of His attributes and glorious deeds, by a meditation upon His lotus-feet, by a thorough perception and unflinching adoration unto all His different forms, by conceiving the Almighty Lord Sri Hari as present in all created things, and for this reason by thinking all beings as pious,—create a reverence towards the Lord, by means of which an attachment to the Almighty Vasudeva is secured. (26—33).

When on account of his having heard a delineation of the Lord's glorious feats of actions, incomparable qualities, and prowess as displayed under the incarnations assumed in His sport—a person with the hair of his body erect out of great delight, his tears flowing, and his voice rendered inarticulate and his neck up-turned sings, dances, and shouts out in joy like one possessed by an evil spirit, he laughs or laments or contemplates or greets people when devoid of bashfulness, totally absorbed in introspection, and always giving forth sighs, he cries aloud saying, "O Hari ! O Lord of the Universe ! O Narayana ! then is he set free from all bondages ; and his mind and body on account of his contemplating on the deeds of the Lord are unified with those of the Lord Himself ; and his ignorance and desires being consumed by means of an application of the great fire of devotion, he attains to the Lord Adhokshaja (Narayana). The wise persons consider the realisation of Adhokshaja within the mind as a means that stops the ever-rolling wheel of worldliness of that corporal being whose mind is still impure ie. full of the worldly attachment, love etc.

The learned ones also consider it to be the happiness of complete dissolution in *Brahman* ie. realisation of final emancipation. Therefore do you adore within your hearts the Lord residing in the hearts of all creatures.

O thou sons of Asuras ! no very great effort is to be made worshipping Lord Sri Hari who is present in one's heart like unto the sky in the space and who is the intimate friend of one's own soul.

What is the good of earning worldly prosperity which is commonly attained to by all corporeal beings Wealth, a wife, domestic beasts, sons and others, good habitations, this earth, the elephants, the treasury, all prosperity, the objects of perception and one's desires are all transitory objects. Such transient possessions can do a little service to mortals, whose duration of life is very uncertain. (34—39).

O sons of Asuras ! equally susceptible to destruction are the different *Lokas* (regions in Heaven, Hell etc), because they are attained to by performers of sacrificial rites ; though they are comparatively superior to impious acts, they are not completely purged of impurity. Therefore, with a view to realise the self, do you worship that Supreme Lord by means of the above mentioned devotional mode of adoration, whose foible is never seen nor heard of.

In this world, when any person being proud of his learning repeatedly performs certain actions aiming at a certain result, he is sure to meet with a result quite contrary to what he desires.

In this world the ultimate aim of a person in performing any action is to enhance his happiness,—with a view thereby to liberate himself from the miseries of the world. But the person who on account of his inaction was formerly covered with all happiness, is sure to encounter misery when he strives to perform acts.

In this world, for the happiness of his body a man performs acts having particular ends in his view, and desires fruition of his desires. But that body is transient and proves alien to himself ; it clothes the soul and becomes separated therefrom rather at random apparently. When even one's own body is not really his own,—there is no use of expressing in so many words that children, wives, habitations, riches, kingdoms, treasury, elephants, ministers, servants, relatives, and other objects of attachment which are distinct from the body, are also alien to one's self. What will the soul, the ocean, the container of the sentiment of eternal ecstasy do with these contemptible things, which, though appearing to be real, are as a matter of fact unreal, and which are equally subject to destruction like his body. (40—45).

O sons of Asuras ! first of all ascertain what benefit will be bearing the human form, reap out of actions, seeing that he is troubled by his pristine deeds even when placed in existences

such as Nisheka etc. A corporeal being, through the agency of his body that follows in the wake of the soul, begins to perform actions.

By means of these acts he increases the number of bodies which he is obliged to assume from birth to birth. Both his actions and number of bodies which he becomes obliged to assume, are increased on account of his want of knowledge.

Therefore, by banishing all his desires, one should worship the soul which is identical with the imperial Supreme Lord Hari on whom our wealth desires and righteousness depend. Hari is the Soul, the Lord, and the beloved of all created beings. He knows their inmost hearts, for they are created by a combination of the great elements which again are created by Himself. A celestial, an Asura, or a man, a Yaksha, or a Gandharva, becomes blessed like me, when they adore the feet of Lord Mukunda (Sri Hari); and so also ye shall be blessed by virtue of adoration unto Lord Sri Hari, (46—50).

O sons of Asuras ! neither the fact of one's being a twice born one, a celestial or an anchorite, nor character, nor experience, nor charity, nor religious austerity, nor sacrifice nor purity, nor observance of vows, is capable of bringing about the satisfaction of Lord Mukunda.

Lord Sri Hari is pleased only by means of unalloyed devotion. Shorn of devotion the other things appear to be mere mockeries.

Therefore, O sons of Danavas, direct your whole-hearted devotion towards the Almighty Lord Sri Hari, who is the soul of all created beings, by considering everything else as your own slaves.

O thou sons of Daityas ! by this devotional mode of worship, Yakshas, Rakshasas, women, Sudras, the dwellers of Braja (Vrindavana), the low-born ones, as also such creatures of inferior species as birds, deer etc all live attaining the self same nature with Achyuta refers to immortality. An

undeviating devotion towards Govinda, as also the fact of viewing Him in every direction, is said to be the *Summum bonum* which in this life a person can attain to. (51—55)

CHAPTER VIII.

DEATH OF HIRANYAKASIPU IN THE HANDS OF NRISIMHA.

The auspicious Narada said: All the sons of Daityas having listened to the aforesaid words of Prahlada, accepted them as they considered his instructions to be unblamable ; while they totally rejected all that they had been taught by their preceptors.

Thereupon their preceptors, the sons of Sukracharya, on finding the understanding of all their pupils bent on the realisation of a single end, namely attachment unto Lord Vishnu, became verily distressed in their mind. Therefore they without the least possible delay represented the true state of affairs to the Daitya King Hiranyakasipu.

Coming to know of the circumstances, the Daitya King became possessed with great wrath, in consequence of which his whole body began to tremble. Even though Prahlada was entirely underserving of any harsh treatment, the Daitya-King severly reprimanded him in rude language and made up his mind to slay him.

At that time Hiranyakashipu was breathing like a down-trodden serpent. Being cruel-hearted in nature, he looked towards his self-subdued son (Prahlada) with his vicious and crooked eyes. After that the Daitya-King thus spoke unto his son, and the latter out of humility remained all the while in a submissive posture with his hands folded.

Hiranyakasipu said :—"O thou ill-mannered and wicked-minded wretch ! thou must have surely been trying to destroy

my race. To-day I shall send thy inert self into the abode of *Tama* because thou hast repeatedly been transgressing my commands. O thou foolish one ! like one undaunted, thou dost always violate the commands proceeding from me, who being wrathful the three worlds with their respective rulers being to tremble with fear. Speak out, thou wretch, what is thy source of power". (1—6)

The auspicious Prahlada said :—"O King ! He who is the Supreme God, who is the controller of everything including Brahma and others, i.e. the source of power to me, nay He is the source of power also to thyself and to other powerful being as well. The superior and inferior Brahma and others namely the mobile and immobile creation, have all been brought under His sway by His own power. He is the Supreme Lord. He is the eternal kala (Time). His power is the greatest. He is energy, He is patience. His self is composed of strength, the senses and goodness. That Supreme Being, the Lord of the three essential Principles viz., of Goodness (Sattwa), Energy (Rajas) and Dullness (Tamas) by means of His own energy creates preserves and destroys this Universe. Do thou, O King, mend this thine Asura nature, and hold thy mind equable. There exists no greater enemy to one than that of his own unsubdued mind which always goes astray from the right path. In holding the mind so evenly, constitutes the great and perfect adoration of the endless Great-Being. Some people in their delusion like thyself, without first having conquered the rubbers like six rampant passions that rob us all of our possessions of valuable things and they then think themselves as conquerors of all the ten cardinal quarters. But the pious man, who has subdued his said six passions, looks then upon all corporeal beings with an equal eye, and who is learned has got no enemies born out of his own ignorance."

The Daitya-King Hiranyakasipu then said :—"O thou evil-minded one ! it is evident that thou art desirous of being

killed, because thou art greatly vaunting. O wretch ! most certainly the words of those desirous of dying become incoherent. O thou ill-fated one ! thou hast heretofore asserted that there is another lord of the Universe besides my own self. Where is he then ? If he is present everywhere, why then is he not existent in this pillar ? I shall just now severe thy head from thy trunk, by reason of your useless vaunting before me. Let thy Hari, in whom thou art desirous of taking refuge protect thee now". (7—12).

Thus out of rage repeatedly consuring in vile language, his son, the great devotee of Lord Sri Hari, the powerful King of Asuras, grasping his sword, jumped down from his beautiful throne. Then that tremendously powerful Asura struck the pillar with his fist. Thereupon a greatly terrific sound was heard inside it, in consequence of which this mundane-egg (*Brahmada*), the earth appeared to be rent asunder.

O King (Yudhisthira) ! having heard this immensely terrible sound, which had reached their respective residence Brahma and the other celestials thought that the destruction of their abodes had taken place. Being bent on slaying his son (Prahlada) Hiranyakasipu while displaying his prowess had also heard that uncommon sound. But he could not instantly find out in that assembly the source which had terrified the leaders of the Danava-army, who are the enemies of the celestials.

Then, to prove the truth of His devotee's words, and also of His own omnipresence, Lord Hari came into the view of all those present in that assembly out of that very pillar. The Lord had then assumed a form that was neither human nor beastly. Looking everywhere for the source of that tremendous sound, Hiranyakasipu saw that uncommon figure issuing forth out of that pillar, and he thus spoke out :—

"O wonderful indeed ! this is neither a beast nor a man ! what form is this then ? To be sure, this figure consists of a combination partly of the form of a man and the King of beasts (*Nara* and *Singha*, a lion)",

When Hiranyakasipu was so thinking about the form in his mind, that terrible figure of Nrisingha stood before him. (13—19).

The eyes of that Nrisingha form were lustrous like melted gold, his blooming countenance was covered with braids of manes, his teeth looked immensely terrible, his tongue was pliant like a sword and sharp like the edges of a rajar, and the whole aspect of his countenance looked dreadful on account of the fierce frown of his eye-brows. The pair of his ears was erect and turned to the front. His nostrils and facial aperture were wonderfully wide like the caverns of a mountain. His wide jaws looked horrible in consequence of being parted with a body as huge as reaching the heavens, but his neck was short and sinewy. His chest was broad enough, but his waist was very slender. His whole body was covered with furs white like the rays of the moon, He had innumerable arms hanging on all sides, with sharp nails that served the purposes of weapons, and his body was hard and impenetrable.

The Nrisingha form of the Reverend One was then slaying with his own celebrated weapon (Sudarsana-chakra) as well as with other good weapons, the hosts of the Daityas and Danavas.

At this stage, the Daitya-King Hiranyakasipu thought within himself "It appears certain that Hari, the god of the potent energy of illusion has thought out this novel means of bringing about my death ; but of what avail will his endeavours be ?" Having thought within himself as aforesaid, the foremost of the Asuras, being armed with a terrible bludgeon, and giving forth a tremendous roar fell upon that Nrisingha form of the Lord.

Thereat, even like an insect falling in fire that Asura fell into Him and disappeared from sight, owing to the Asura's having been encompassed by the effulgence of that Reverend One then in the form of the Nrisingha. There was nothing to be wondered at in such an occurrence, because the Asura representing the principle of dullness (*Tamas*) fell into that

Great Being of wholly *Sattwa* effulgence, who had formerly drunk in the principle of darkness.

Then, in his great wrath, that powerful Asura again approached the *Nrisingha* form of the Lord and struck him with a club of mighty momentum, but like Garura (the son of Tarkhya) catching a great serpent, the Deity bearing a mace (*Gadadhara*) caught hold by the Asura with his club. (20—25).

O Bharata (Yudhisthira)! like a serpent that may have escaped from the clutches of Garura, the Daitya King Hiranyakasipu having slipped out *Nrisingha*'s grasp, began to make a display of his prowess. At that time the celestials who had been driven out of their respective abode by the Daitya King and who were then seeing the encounter being hidden behind the clouds, began to apprehend evil.

O King (Yudhisthiraj) Considering the auspicious *Nrisingha* form out of whose clutches he had liberated himself, to be afraid of his prowess, the mighty Asura Hiranyakasipu having been refreshed from his toils, grasped his sword and buckle and again fell upon his adversary. Then finding the Asura move up and down the velocity of a hawk following the motions of his sword and buckle, so as not to expose any of his weak points, the wonderfully powerful Hari in the form of *Nrisingha* with great rapidity again caught hold of the Asura, and at the same time the Lord gave forth a loud shrill laughter, in consequence of the terrific sound of which the eyes of the Asura began to blink.

Thereupon being afflicted sore with that severe hold of the Lord *Nrisingha*, like a rat seized upon by a serpent, the Asura made every effort to get out of the Lord's grasp. But Lord Sri Hari (in the form of *Nrisingha*) conveyed the Asura to the threshold of the Asura's court-house, and there placing him, whose skin even the thunderbolt of Indra had not been able to scratch, on His thighs rent open with His nails his bowels and entrails as easily as one would do it in

sport like that of Garura tearing a poisonous snake into pieces.

Then on account of His great wrath, His terrible eyes were hard to gaze at. He licked with His tongue the ends of His expanded mouth. His countenance and the manes on His shoulder were rendered crimson being besmeared with the flow of the Asura's blood. He then wore as a garland the entrails of the Daitya King. At that time the Lord in the form of Nrisingha resembled a lion that had slain an elephant.

Then having left the Asura off after rooting out his lotus-like heart with His terrible nails, the Lord Nrisingha slew by means of His hands furnished with nails capable of serving the purposes of weapons, all the servants and followers of that King of unconquerable Asura hosts who had taken up arms against Him. (26—31).

O King (Yudhisthira)! The Reverend One in the form of Nrisingha made a great display of His prowess in His attempts at killing the Asuras. The rain clouds shaken by a touch of His braided locks, began to scatter away. The illuminating splendour of the planets was eclipsed on account of His having looked at them, and having been struck with the velocity of His breath, the ocean's were greatly agitated. Being terrified on having heard His tremendous roar, the elephants guarding over the cardinal quarters of heaven, began to wail aloud. The celestial regions having been pushed of clouds thrown off by His knotted locks flew higher and higher. The Earth, being afflicted sore underneath the heavy weight of His body, was shaken off from its foundation. Mountains were uprooted by His velocity. By His effulgence the firmament and the cardinal quarters were shorn of their brilliance. Nobody was able to approach the Lord even for the purpose of serving Him.

Thereafter, on finding none who could be a match for Him in battle, and displaying His concentrated radiance, the reverend Nrisingha seated Himself in the midst of the assembly

on the beautiful throne. Still then His countenance continued to be dreadful and He retained His wrath.

On the other side, the foremost of the Daityas (Hiranyakasipu)—who was unbearable like the brain-fever of the three worlds—having been so slain by Reverend Nrisingha, the countenances of the wives of the celestials bloomed forth with excessive delight ; and in their heart-felt joy and gratitude, they poured down upon the Lord showers of flowers.

All that time the whole space of the firmament was thronged with the numberless conveyances of the celestials desirous of seeing the Reverend One in the form of the auspicious Nrisingha. Thereafter they played upon kettle-drums, tabors and various other musical instruments ; and the foremost among the Gandharvas sang, while their wives danced in symphony.

Then, O my child, resorting to that assembly, the celestials headed by Brahma, Indra, Girisha, and the sages, the ancestral manes, Siddhas, Vidyadhars, the huge serpents, the Manus, the Prajapatis (lords of the people), Gandharvas, Apsars Charanas, Yakshas, Kimpurusha, Vetalas accompanied by the Kinnaras, and all the attendants of Vishnu headed by Sananda, Kumara and others, placed their folded palms on their heads and thus severally hymned near the place where the Lord sat with his flashing radiance. (32—39).

The auspicious Brahma said :—“I bow down with great reverence unto that endless Great Being whose abilities are infinite, whose might is marvellous. Salutation unto Him of holy deeds ; unto that Reverend One of undeteriorating self, who in His sport by the instrumentality of the principles of illusion executes the creation, the preservation and the destruction of the Universe.”

The auspicious lord Rudra said :—“O thou Reverend One ! the expiration of a Yuga is the meet season for thy wrath. This puny Asura now lies slain by Thee. O thou affectionate

towards Thy worshippers ! protect thy son, Thy devotee, who has sought refuge unto Thyselv."

The auspicious Indra said :—" O thou excellent One ! the portions of a sacrifice allotted to us, have now been recovered from the Daitya by thy protection unto us. The lotuses of our hearts, which are thine abode, and which till now, were seized by great fear from those Asuras, have been caused to bloom forth by thyself.

O Lord ! our prosperity which has been devoured, so to say by *Kala* (in the shape of Hiranyakasipu) is indeed beyond our comprehension.

O thou Reverend Narasingha ! to them who are allowed to serve thy lotus-feet, not to speak of other things, even final emancipation is not of much consideration."

The auspicious great sages said :—" O thou Prime Purusha ! that excellent religious mortification, which is the same as thy own energy, by virtue of which thou didst create this Universe permeated with thyself, and about which thou didst speak unto us, was all but destroyed by the prowess of the Daityas. O thou preserver of thy votaries ! Thou hast this day re-established the said religious mortification by means of which the body of Thine, which thou hast assumed for its preservation."

The auspicious ancestral manes said :—" By sheer force that Daitya-King Hiranyakasipu used to eat the oblations offered unto us by our sons. He (Hiranyakasipu) also used to drink the libations of water and the *Sesamum*-seed offered by our sons when they performed ablutions at the sacred places of pilgrimages.

"Salutation unto that Reverend Lord in the form of the auspicious Nrisingha, the protector of all righteousness, who has now recovered these oblations and secured same for us from the cavity of the Daityas abdomen by rending it open by His nails."

The auspicious Siddhas said :—" By virtue of his prowess begot of his Yoga excercises and performance of rigid austerity-

ties, that impious one, snatched away from us by force our *Siddhis* to which attained to in consequence of our success in Yoga. O thou Reverend Lord in *Nrisingha* form ! We salute unto thee reverentially bowing down our heads, for thou hast sundered with thy nails that Daitya-King Hiranyakasipu who was full of the pride of his various achievements.” (40—45).

The Vidyadharas said :—“That ignorant Daitya-King Hiranyakasipu who being elated with his prowess and energy, by force withdrew from us the understanding that we acquired by our individual capabilities. We do eternally bow down unto that kind-hearted Lord in His present *Nrisingha* form, who hath slain this Daitya in battle even as a beast.”

The Nagas said :—“Salutation unto that Great Being who has afforded delight unto our wives by tearing open the breast of that sinful one (Hiranyakasipu) who wrested the gems crowned on our hoods and also our beautiful and beloved wives from us.”

The auspicious Manus said :—“O thou reverend Lord ! We are the Manus, the executors of thy commandments. Our performance of the religious rites as pertaining to our sect and mode of existence, was hitherto being hindered by this wicked son of Diti (Hiranyakasipu). That vicious-minded one has now been slain by thyself to the relief of all the worlds. O Lord ! what shall we do unto thee ? Do thou be pleased to command thy servants as we are to their duties.”

The auspicious Prajapatis said :—“O Supreme Lord ! we, the lords of thy creation, are thine inasmuch as we are created by thee. Here lies now the Daitya King Hiranyakasipu with his heart rent by thee. In obedience unto that powerful Asura, by whom we were prohibited to create people, we did not do so for a long time. O thou whose semblance is all goodness ! this thine incarnation in the form of the auspicious *Nrisingha* is surely auspicious unto the worlds.”

The auspicious Gandharva said :—“O Lord ! we are thy dancers, and we do sing and dance. That Daitya-King who

by dint of his prowess, might and energy exacted to himself and for his benefit our services, is now reduced to a corpse by thee. Can any body treading on evil path expect to reap good ?” (46—50).

The auspicious Charanas said :—“ O Lord Sri Hari ! thy lotus-feet are only the means of emancipation from this world. We have betaken to them as our shelter. O Lord ! this Asura, who was a terror to the hearts of the pious, is now slain by thee.”

The auspicious Yakshas said :—“ O Lord ! by performing thy desirable deeds we have become chiefs among the numerous followers. By this wicked son of Diti (Hiranyakasipu), we were made even his careers. O thou who puttest in order the twenty-four essences of things ! O thou of auspicious *Narahari (Nrisingha)* form ! coming to know the affliction of the people as caused by that Asura-King, thou hast reduced him to his five constituent elements.”

The auspicious Kimpurushas said :—“ O Lord ! we are the *Kimpurushas* (i.e. insignificant being of no decisive aspects to speak of), but thou art as well our Lord and the Most Excellent Being. This evil wight, the Daitya King, on whom the pious ones uttered “fie” is now destroyed by thee and the three worlds feel relieved in consequence of this thy merciful act.”

The auspicious Vaitalikas (celestial Bards) said :—“ O Lord ! we used to obtain immense adoration by chanting thy unstained glory in assemblies and in places of sacrifices. O Great Soul ! this wicked wight, who appropriated this our adoration to himself, has now been put an end to by thee even as a malady.”

The auspicious Kinnaras said :—“ O Lord ! we are the Kinnaras, thine own followers. We were forced by the son of Diti (Hiranyakasipu) to perform his command without any remuneration whatsoever. O [Sri Hari ! that cruel tormentor is now destroyed by thee. O Lord ! O Narasingha ! be thou henceforth the source of our prosperity.”

The auspicious followers of Vishnu said :—“O thou that givest shelter to ourselves ! this day we have seen the wonderful figure (*Nrisingha*), partly human and partly celestial, that thou hast assumed. This figure is the source of all auspiciousness of the worlds. O Lord ! this Daitya-King Hiranyakasipu who had been the executor of thy commands was cursed by the Vipras. This destruction of him by thee, we de take to be an out come of favour.” (51—56).

CHAPTER IX.

PRAHLADA CHANTS EULOGY UNTO THE REVEREND ONE.

✓The auspicious Narada said :—As aforesaid, the celestials and other heavenly beings headed by Brahma and Rudra were unable to get near the Reverend One in the form of *Nrisingha*, as He was then hard of being approached to on account of his having been possessed with great rage. At first Lakshmi, the goddess of prosperity herself, was requested by the gods to approach the Lord. But on seeing that wonderful unseen and unheard of form of the Lord, Lakshmi also was seized with terror and could not get near Him. ✓

Thereupon, Brahma sent Prahlada, who was standing near him, to the Lord, and spoke unto him saying :—“O Son ! approach and propitiate the Lord who hath waxed wrath on thine own father.”

“Then be it so,” saying this, that lad Prahlada, O King (Yudhisthira), the illustrious devotee of the Great One, calmly approached Him, and with his hands folded, bowed down unto Him prostrating his body on the pavement. On finding the boy (Prahlada) so fallen at the root of His feet, the Lord was filled with a feeling of mercy. Then raising him (Prahlada) who is capable of dismissing the terror of those

whose hearts are afraid of the most poisonous serpent, *Kala*, the eternal Destroyer,—the Reverend One placed His lotus-like hands on his head. By a touch of His hands, Prahlada became entirely purged of all inauspiciousness and instantly the most excellent knowledge of the Supreme Brahman was revealed unto him. Thereat, being contented, Prahlada held on his breast the lotus-feet of the Lord and meditated upon it. At that time the hairs of his body stood erect, his heart became drenched with a stream of affection and his eyes overflowed with tears of joy. (1—6).

Thereafter finding his eyes and heart on Him (the Lord in the form of the *Nrisingha*) and with due concentration and singleness of purpose, Prahlada praised Lord Sri Hari in words that were uttered indistinctly on account of his choked voice out of great devotion and reverential awe.

The auspicious Prahlada then said :—The celestials headed by Brahma, the sages and the Siddhas whose understanding is solely pervaded by the Principle of Goodness (*Sattwa*) were unable to propitiate the Lord by means of their stream of eloquence coupled with their very many other qualities. How then can the Lord Sri Hari be pleased with myself who belong to the iniquitous race of the Asuras ? I consider riches, noble lineage, personal graces, rigid religious austerities, knowledge of the scriptural texts (*Sastras*), the keenness of the senses, amiability of person, courage, might, diligence, prudence and power of Yoga, of no avail, in the matter of fit adoration of the Supreme Male Being. For indeed that Almighty Lord was satisfied with the leader of the elephant-herd on account of his great reverence unto Him. I rather consider that even a *Svapacha* (one who cooks and eats dog's meat, a *chandala*) who has dedicated his mind, his deeds, his riches, his life and all unto the Lord is worthier in point of virtue, than that of a *Vipra* (a Brahmana) who though possessing the above-mentioned qualities may be disinclined to worship the lotus-like feet of the lotus-navelled Deity. While the former (a

Chandala) in my consideration sanctifies even the race he comes of, the latter (the so-called Brahmana) possessed of immense pride in him cannot do so.

Enriched with his own excellent acquirements, the Great Lord does not accept honour from this ignorant one with a view to promote his own interests. But He does so out of kindness towards them. The honour which a person offers unto the illustrious Deity, rebounds on them, even as the decorations of one's countenance goes to enhance the beauty of its image reflected on a mirror.

Therefore, though despicable by birth, and dismissing my fear, I shall delineate the glories of the Lord with all my soul and to the best of my knowledge. By a recital of the glory of the Lord, even a person who in consequence of his own illusion has entered into this Earth and has accepted the woes of this life, is purified. (7—12.)

O Lord (*Isha*) ! All the Deities, Brahma and others are verily terrified. These terrified deities are all executors of thine orders. The semblance of these deities is the principle of goodness (*Sattwa*) and as such they are not like ourselves, because they attach themselves unto thee out of reverence, whilst we do so out of enmity. For the well-being and prosperity of this Universe, as also for thine own enjoyment, thou engagest in these sports manifesting thyself in beautiful forms of incarnation.

Therefore, O Lord, renounce thy wrath now that the Asura (Hiranyakasipu) is slain by thee. Even a pious man is delighted at the destruction of a serpent or a scorpion. The worlds have now attained peace and tranquility. They are now eagerly awaiting to see the subsidence of thy wrath.

O thou Lord Nrisingha ! all men will recollect this holy form of thine in order to drive away their fears. I am afraid of thee who art even now bearing a dreadful countenance and a tongue, eyes lustrous like the Sun, fierce frown and a terrible

set of teeth. I am afraid of thee whose garland now consists of entrails of the Asura, whose manes are crimsoned with the blood of the Asura, whose ears are erect like a spear and whose roar hath struck terror into the hearts of the elephants guarding the cardinal quarters. I am not as much afraid of thee who hast slain thine enemy with the pointed ends of thy nails ; but, O thou that art affectionate towards the helpless, I am rather more afraid of the terrible and unbearable miseries that are met with when beings (creatures) are whirled on the wheel of their existence.

Being bound fast by my actions I have been thrown by them in the midst of ferocious creatures. O thou holiest of the holies ! when shalt thou being propitiated recall me unto the roots of thy lotus feet which are the shelter and the cause of emancipation of beings ?

O Lord ! in all my different states of existence I have been burning with the fire of grief originating out of my separation from friends and from meeting with foes ; the remedy of misery is misery.

Therefore, O Infinite Lord, I am incessantly wandering, being conscious of an individuality in the body etc. Do thou be pleased to instruct me in the Yoga that lays down the rules of serving thee.

O thou Lord Nrisingha ! becoming thy servant, I shall soon tide over the miseries that are difficult of being done so, by recounting the history, which had been sung before by *Virinchi* (Brahma), of the marvellous deeds of thine, who art the friend, beloved and the highest Deity. I shall then be set free from the influence of the passions and shall live in company with the wise whose shelter consists only under thy pair of lotus feet. (13—18.)

In this world the remedy, prescribed against the misery of one afflicted with it, does not prove efficacious in the case of corporeal beings who are forsaken by thee, even as parents cannot sometimes afford shelter to their son, even as a physician

cannot sometimes check a malady and even as a boat cannot help one that is sinking down into the sea.

O Lord ! whatever all other differently characterised agents, superior or inferior—sent by whatsoever instrumentality, in whatsoever substratum, from whatsoever cause, in whatsoever time, for whatsoever season, in whatsoever connection, from whatsoever source, for whatsoever thing, and by whatsoever means, create or uncreate, are all identified with thyself.

Through a favourable look from the Primary Male Being, the energy of illusion, having her principles agitated by time, creates the mind, which is permeated with actions dictated by the Vedas and countenanced by custom, and which is controlled with difficulty. The energy of infatuation hath given unto this mind the sixteen evolutions for her own enjoyment.

O thou unborn one ! Independent of Thee who can lord over his mind which is the same as this wheel of existence ? O Lord ! Thou art that Purusha who by thy power of perception hast eternally conquered the attributes of the understanding. Thou art *Kala* (Time). Thou hast completely brought under thy control the energy of causes and effects.

O Almighty Deity ! Take me unto thy proximity, who am having been thrown by infatuation underneath the wheel consisting of the sixteen different evolutions, am even now being crushed under it and so who have met with a dire disaster. I have come to know the real nature of the term of life, the prosperity and the glory of all the rulers of the people, that dwel in heaven, which glory etc is coveted by men of this world.

Forsooth, these prosperity etc. were destroyed even by a contraction of the brows of my father, which were distorted on account of a wrathful laughter. But even that father of mine has been slain by thee. Therefore I, who know the result of the enjoyments of corporal beings, am not desirous of having

longevity, prosperity and wealth and even the pleasures and privileges of Virinchi which contribute to the gratification of the senses. Neither do I intend to possess the *Siddhis* which are capable of being destroyed by thee of immense prowess, whose self is *Kala* (Time). Do thou be pleased, O Lord, to convey me beside thine own servants. (19—24).

Enjoyments, which is pleasant to hear of even as the phenomenon of mirage which, however, no real existence, are to be found nowhere. Where is to be found this body, representing a hot bed of innumerable maladies ? That people, even after knowing their true nature, do not become tired of them, is owing to the fact that they exert themselves to satiate their desires by the very touch of enjoyment obtained with difficulty even as one tries to extinguish fire by pouring honey on it.

O Lord ! Where am I born out of the Principle of energy *Rajas* in the race of the Asuras, in whom the Principle of Dullness (*Tamas*) predominates and where again lieth thy grace ? What a great gulf of difference intervenes between them both ? Out of that grace of thine, thou hast been pleased to have granted to me the favour of placing on my head the lotus-like palms of thy hands which thou didst never grant even to Brahma or Bhava (*Siva*) or even to Rama (Lakshmi) herself. Thou hast not, like the lower animals, got in thyself a sense of distinction between the superior and inferior, because thou art the soul and the friend of this universe. Even as the favours bestowed on people by the Heavenly Tree (*Kalpa Vriksha, Kalpataru*) are regulated in proportion to their services rendered unto it, so the measure of thy grace unto beings is regulated by the services they offer unto thee, and not by the superiority or inferiority of the servitors.

O God ! being full of desires the people are so falling into the world representing a well full of snakes. How can I refrain from worshipping thy servants after knowing that I had been saved therefrom by the merciful divine sage Narada who took me as his own out of compassion, while I was

falling into the pit containing a serpent identical with birth, along with those who had in consequence of their successive desires fallen into it.

O thou Infinite One ! I consider the death of my father Hiranyakasipu and the protection of my life at thy hands to be the outcome of thy object in verifying the truth of the words of the sage who is one of the great devotees of thine. Because my father having been bent upon perpetrating an impious deed, had grasped his sword and addressed me saying "Let that Lord of thine, who you say is other than myself, save thee while I sever thy head." (25—29).

O Lord ! Thy single self is manifest all throughout this universe, because thou stayest in the beginning, the middle and the end of it ; creating by thy own illusive energy, this universe which is the product of the combination and permutation of the Principles. Thou art manifest in it and thou art contained in it as its Protector and Destroyer.

O Lord ! Thou art identified with this universe of cause and effects. Again, thou art away from it. The sense of distinction between "this is mine and that is another's," is merely an empty delusion of the mind. As the tree develops itself from the seed sown on the earth, as also the seed is but a minute portion of the tree, so the creation, manifestation, preservation and destruction of this universe are emanations from thee. Placing by thine own agency, this universe, inside thy own self, thou liest on the inundatory floods, inactive and absorbed in self, enjoyment. Thine eyes are shut in *Yoga*. Thou hast drunk in sleep by a revelation of thy self. Thou stayest in the subtle fourth state of the soul's existence. Therefore, neither Dullness (*Tamas*) nor the object of perception can associate themselves with thee. This universe which was hidden in thyself is thy form.

O Lord ! Thou art that Prime Purusha, who by thy power of perception hast eternally conquered the attributes of the undergrown energy of Time, who hast given unto Prakriti its

attributes, the three Principles of Goodness (*Sattwa*), Energy (*Rajas*) and Dullness (*Tamas*). At the break of thy self-concentration while thou didst lay on the bed consisting of the Great serpent Ananta, in the inundatory floods, out of thy navel sprang forth a large lotus which was a portion of thyself. Out of that lotus originated this universe, even as a Banian tree (*Ficus Indica*) develops itself from a small seed. Being born out of that lotus, Brahma did not see anything except it.

Being merged for one hundred years in the inundatory floods, and being absorbed in the contemplation of outward objects, Brahma did not even perceive thyself as being the real cause of this universe, even though Thou remained pervading him. Because when the sprout shoots forth out of the seed, the latter is no longer seen. Being greatly astonished at this, the Self-create one (Brahma) had performed under the shelter of that lotus, rigid austerities which in proper time had the effect of purifying his heart.

Thereupon, O Lord, the Self-create one had perceived thee to be pervading his own self composed of the elements, senses and desires, even as the little flavour contained in the earth. (30—35.)

Thereafter on finding thee—the Supreme Being—as furnished with thousand countenances, thousand feet, thousand heads, thousand hands, thousand noses, thousand mouths, thousand ears, thousand eyes and other limbs, and being decorated with various ornaments and weapons, and being composed of all illusive energy, and thy figure (the form consisting of the limbs such as hands, feet etc.) comprising of in dimension the nether and other regions, Virinchi (Brahma) had attained to great joy in his mind.

Then assuming the form of the reverend *Hayagriva* (the form having the head of a horse) and in that excellent form having slain the two wonderfully powerful Daitya-chiefs known under the names of Madhu and Kaitabha who*reviled

the sacred Vedas, thou didst bestow unto him (Brahma) all the excellence of the *Srutis* (Vedas) along with the Principles of Dullness and Energy.

It is held in the Vedas, O Lord, that the Principle of Goodness (Sattwa) is thy most beloved emblem. Thus incarnating thyself as a man, a beast, a sage, a deity and a fish,— O Lord, thou dost preserve the worlds, destroy their enemies, and O thou Great Being, thou protectest as well the various systems of religion as prevalent in the different *Yugas*.

In the *Kali-Yuga*, however, O Lord, thou dost not incarnate thyself. Therefore it is that Thou art styled as *Tri-Yuga*, for having incarnated thyself only in the first three of them. O Lord of Vaikuntha ! my mind as stained with impiety, occupied with outward objects, uncontrollable, inflamed with desire and overwhelmed with joy, grief and fright and the three kinds of affliction, does not find any delight in rehearsing thy deeds.

So, being so wretched as I am, how should I with such a mind contemplate thy essential nature ? O thou that never lapseth ! my palate ungratified, drags me towards one direction, whilst my genital organ drags me towards another ; so also my abdomen, my sense-organs, my ears, my olfactory and ever moving vital organs are constantly drawing me from different directions. On the other hand, my organs of actions are annoying me even as rival wives often do unto their husband. Thus seeing this ignorant one falling in consequence of his own acts into the *Vaitarani* (a mythological ocean of miseries) of this mundane existence, frightened with the terror of birth, death and living through other's agency, and full of notions of enmity and friendship, regarding those that are related to him and those that are not so differentially. Alas ! Alas !! O thou that walkest on the otherside of Vaitarani ! protect him now by helping him to tide over this. (36—41.)

O thou Great One ! what slightest effort of thine will be

necessary to save this universe, for thou art its preceptor and thou art the cause of its creation, preservation and destruction. O thou the friend of the distressed ! Thou art known to show thy grace even unto the ignorant. As we are serving thy beloved ones, we need no special effort of thine to save us. Having my mind deeply absorbed in the ambrosia, like unto the rehearsal of thy prowess, I am not afraid of the miseries of the Vaitarani river (intervening between the earth and the other side) which is difficult to cross over for the sinners. But I am sorry for those ignorant beings, who declining to avail of the efficacy of this ambrosia are labouring under the burthen of maintaining their kinsmen, with a hope of securing pleasures of the senses, which again are nothing but unreal.

O thou Great Divinity ! generally sages being desirous of emancipation, curb their speech, and wander about at will in the lonely forests, regardless of the interests of others. But, leaving these poor sons of Asuras behind, alone I do not long for the final beatitude even. Neither do I see any other refuge than thine Great Self for the welfare of this deluded world.

O Lord ! verily, comfortable habitation and other desired for objects of enjoyments of the household life are trifling and transitory. Like the scratching of the hands, they are fraught with a cycle of misery. The lascivious persons, though they are always afflicted with various miseries, are never satiated in their desire for such enjoyments. Only sober persons can repress his desires, just as one can bear without scratching the itching of his hands.

O thou excellent Purusha ! the restraining of one's speech (*Mouna*), observance of religious vows (*Vratas*), hearing recital of religious texts (*Srutas*), performing religious austerities (*Tapasuya*), study of spiritual books (*Adhyayana*), acting upto one's own order of religion (*Swadharma*), hearing discourses on *Vedas*, living life in solitude, chanting

thy name (*Yapa*), and self-communion (*Samadhi*) in Yoga, these ten are well-known means of attaining emancipation. But, O Lord, these generally become the sources of sustenance unto the people of unsubdued passion. Sometimes they are also the means of livelihood for the imperious persons, and sometimes they are not. Like the connections of a seed and the sprout developed from it, cause and effect are thy form as revealed in the teaching of the Vedas. Thou art, however, devoid of being bounded up in one form ; thou art without any form. Only persons who are self-concentrated find, with the help of their devotional mode of worshipping thee contained in both of these, cause and effect, even as fire is contained in fuel. Without self-concentration thou art not to be comprehended. (42—47.)

O Lord ! thou art air, fire, earth, the sky, water, the fine essences, the vital breaths, the senses, heart, mind and consciousness. Thou art everything. Thou art perceivable by the senses and thou art beyond the range of perception.

O Great One ! there is nothing discovered by the mind or speech that is distinct from thyself. Neither the principles, nor the deities presiding over the principles, neither initial consciousness such as *Mahat* etc., nor the mind and others together with the celestials and mortals having both beginning and end, can, O thou of excellent glories, comprehend thy real nature (*Swarupa*). It is therefore that the wise after careful deliberation give up all other acts and worship thee with single-minded contemplation.

O thou most worshipful one ! the act of bowing down, regulation of acts unto thee, prayer, adoration, recollection of thy lotus-feet, and an audition of thy glorious deeds ; except by virtue of these six modes of serving thee, how can a man conceive reverence towards thee who art attainable only by the excellent devotees ?

The auspicious Narada said :—When His attributes had been thus reverentially recounted by his devotee (Prahlada),

that Great Being transcending the principles, being appeased and restraining His anger, addressed the noble-hearted devotee Prahlada in the following words :—

The auspicious Almighty Lord said :—O gentle Prahlada ! good betide thee. Thou excellent among the Asuras ! I am verily pleased unto thee. Ask thee of me any boon of thy choice. I am He, who bestows their desires on all beings. O long-lived one ! he who cannot please me, can hardly have a sight of myself. But when one has seen me, he ought not to be sorry any longer. O excellent one ! wise and pious people who are desirous of their own good, by all means propitiate me, who am the Lord of all blessings.

The auspicious Divine sage Narada continued saying :— Thus though tempted by very many boons capable of exciting the temptation of all being, the best of the Asuras (Prahlada) desired none of them, because he was unflinchingly attached to the Great One with a singleness of purpose. (48—55).

CHAPTER X.

LORD NRISINGHA DISAPPEARS.

The auspicious Narada continued saying —

O king (Yudhishthira) ! that boy Prahlada, considering those boons as hindrance to the practice of the devotional mode of adoration, was surprised and said unto the Reverend Lord Hrishikesha as follows.

The auspicious Prahlada said :—O Lord ! do thou not tempt me, who am addicted by nature to desires, with such boons. Being afraid of the influence and consequences of those boons, and disregarding all worldly objects, I have taken refuge in Thee, feeling desirous of securing final beatitude.

O God ! meseems, with intent to test the qualities of thy servant, that I am, thou dost send thy devotee to desires which are the causes of this worldly existence and are also capable of fastening the heart of them as tied by a knot. It cannot be otherwise, because thou art merciful and preceptor of all the religions. Those who are desirous of obtaining worldly happiness from thee are not thy servants, but they are like traders thirsting after gain. The person who hopes to secure personal prosperity at the expense of his master, cannot be said to be a true servant. Neither is he a true master who in order to play the lord to his servant, pays him in money. I am thy servant, and I do not cherish any desire. Thou art also my master, having no deceitful motive in thy mind. Therefore, unlike other masters and servants, we have nothing to do with desire on my part and deceit on thy part. (1—6).

O thou foremost of those who are capable of bestowing boons ! if thou art really bent upon conferring my cherished boon, then O Lord, I ask of thee, the boon of complete irradiation of desire from my mind, with the awakening of desire in the heart, the senses, the mind, the vital principles, the body, righteousness, firmness, understanding, bashfulness, prosperity, energy, memory and truthfulness, are all done away with. When a person renounces his desires as are fixed in his heart, O thou of eyes like lotus-leaves ! Then and then only he becomes worthy of attaining prosperity like unto thine own.

Om ! Saluation unto thee, O God, Supreme Purusha, Mighty Lord Sri Hari, Wonderful Lion, Absolute Brahman, Great Soul.

Thereupon the auspicious Almighty Lord said :—

My child, single-minded devotees of mine, like thyself, do not pray for any benefit for this or for the next state of existence to come. Yet do thou enjoy these luxuries of the Lord of Daityas for one Manwantara only. Do thou please thy ears by hearing discourses on my auspicious performances,

And also conceiving ME as the all pervading Being in everything to be residing within thy heart and dedicating all thy acts unto me by means of devotional worship, do thou adore ME who am the Lord, and the Presiding Deity of all sacrifices by performing sacrifices to My satisfaction. (7—12).

O my child ! finish with the virtues acquired by enjoying them, and destroy thy sins by practising pious deeds, and in course of time renouncing this worldly body and thus being free spread such pure renown as shall be sung in Heaven, and then it is that thou shalt attain unto me having been fully liberated from all bondages. Any person who remembering myself, thyself and my auspicious glories shall recite this prayer that has been chanted by thee, shall be in due time set free from the bonds of actions.

The auspicious Prahlada said ;—O Great Lord who art graciously disposed to confer desired boons on me, I ask from thee that my father, who being ignorant of thy divine all powerfulness and not knowing thy true nature reviled thee, who with a heart pierced with wrath, had viewed thee, the Lord and preceptor of all the rigions, as the slayer of his brother and who had persecuted me, thy devotee,—be purified of all his terrible sins that are difficult to be purged of. But, O thou merciful to the distressed, grant me my above prayer even though he (my father) should have already been purified in consequence of one single glance from thee. (13—17).

Thereupon the auspicious Almighty Lord said :—O thou sinless one ! thy father has already been purified with one and twenty past generations, by virtue of, O pious one, thou, the purifier of thy race, having been born in his family. Whenever my votaries, peaceful, impartial, pious and of good behaviour are present, there people are purified even if they be vile like the low-born ones.

O foremost of the Daityas ! in this world those persons become devoted unto me, who do not by any means harm

any one among the numerous beings, high or low, of my creation, who on account of cherishing reverence towards me, have been exempted from all desires, and who are thy followers. Verily thou art exemplary among all my devotees.

O my great devotee, even though thy father is already completely purified,—do thou now perform the last rites unto thy father, which it is the duty of a good son to perform. O excellent one ! thy father to whom has been born a good son as thee, shall attain to the best state of existence as a result of his having come into contact with my holy persons. Do thou occupy the place of thy father, and without transgressing what had been prescribed by the Vadas, and concentrating thy mind unflinchingly unto me, and being completely devoted unto me, O my child, do thou begin performance of actions. (18—23).

The auspicious Narada continued saying :—O King Yudhishthira ! Prahlada having been initiated into the preliminaries by the twice-born ones, had performed as he had been asked by the Great One, the obsequious rites for the welfare of his father's soul.

Thereupon Brahma, being surrounded by the celestials and others seeing Lord Sri Hari's countenance reflecting grace, and praising Him, who hath assumed a form half-man and half-lion, said in pure accents as follows.

The auspicious Brahma addressed the Great One saying :— O God of gods ! O preceptor of all the regions ! O protector of all created beings ! O First-born one ! fortunately for us, the sinful Daitya-King Hiranyakasipu, the tormentor of all the worlds is now slain by thyself. That King of the Daityas, having been arrogant in consequence of his having obtained a boon from me, was not to be killed by any being of my creation. Having been elated with his austere asceticism, Yoga exercises, and prowess he destroyed all righteousness. It is, however, fortunate that his son, this pious and reverential

boy Prahlada, has been saved from death, and, it is also fortunate that the boy has completely attained to thee now.

O Lord ! whoever shall contemplate on thee, O Supreme Soul, this wonderfully auspicious form of thine shall protect him from all dangers and even from the destructive God of Death.

Thereupon the auspicious Almighty One said :—O creator ! O lotus-sprung one ! it behoveth thee not to confer boons on the cruel-natured Asuras like that of offering milk unto the serpents. (24—30).

The auspicious Narada again continued saying :—O King ! thus having spoken unto Brahma, the Almighty Lord disappeared thence, having been worshiped by Brahma and unperceived by other beings. Then Prahlada, adorning Brahma, Prajapati Maheswara and other deities, who are portions of the Great Lord, saluted them with his head bent down. Thereafter the lotus-sprung deity (Brahma) together with Kavya and the other sages, installed Prahlada as the lord of the Daityas and Danavas. Then the celestials headed by Brahma, greeting him, bestowed their choicest blessings on Prahlada. Then, O King, having been worshipped by Prahlada, they (the celestials headed by Brahma) went away to their respective abodes.

O King ! Thus were the two retainers of Vishnu born as the sons of Diti in consequence of the course of Brahmanas. They were slain as narrated above by Lord Sri Hari who was always present in their thoughts and who behaved towards the Lord as His enemies.

As a result of that curse of Brahmanas, those two retainers of Vishnu were again born as Rakshasas, and were known under the names of Kumbhakarna and Ravana of ten heads, when they were killed by Sri Ramchandra's prowess. (31—36).

When the said Ravana and Kumbhakarna lay with their breasts torn open with the arrows of Ramchandra in battle,

their soul, as in previous existence left their bodies contemplating on the Reverend One. Thereafter, again they were born as Sisupala and Dantavakku. Out of bitterest enmity towards Lord Sri Hari, they attained unto Him even before thy very eyes. Just as a cockroach, as a result of its deeply contemplating upon its enemy, the black-bee attains to the nature of the black-bee, even so the kings inimical to Lord Sri Krishna, attaining to His nature by meditation on their sins (sprung out of their enmity towards Krishna) had renounced their corporal frames, Sisupala and the other kings by means of an undistinguishing and unshaken reverence towards the Great One and by a meditation on Lord Sri Hari attained to homogeniety with Him.

O King Yudhisthira ! I have thus related unto thee everything regarding the question that thou didst put to me, as also everything regarding the attainment of homogeniety with Lord Sri Hari by inimical people headed by kings such as Sisupala and others. This is the holy history of the incarnation of the Lord Sri Krishna, the Lord Brahmany-deva ; and in it is described the death of the pair of Prime-Daityas. (37—42).

In this narration is also described in detail the character of the great devotee Prahlada, his reverence, his knowledge, his non-attachment to worldly objects, the real nature and an account of the deeds and glories of Sri Hari, the Lord of creation, preservation and destruction, the great reversion of places of the celestials and Asuras in the course of time, the Bhagavata religion by means of which the Great One is realised, and spiritual knowledge to all its extent.

Whoever reverentially recites, after having listened to it attentively, this holy history fraught with the description of the prowess of Lord Vishnu, is liberated from the bonds of action. Whoever attentively pursues this account of the sport (*Leela*) of the Prime Purusha in the auspicious form of Nrisingha, and also of the slaughter of the king and leader of the daityas, and whoever listens to the recital of the holy glory

of this son of the Daitya, the foremost among the pious, reaches those regions of Vaikuntha where there is nothing to fear.

O king Yudhisthira, do not feel yourself unfortunate and Prahlada only to be fortunate. Rather in this world ye also are immensely fortunate inasmuch as mighty sages that sanctify the worlds, come to your habitations and depart at will, and also the Supreme Brahman Himself being disguised in human form resideth in your abodes. (43—48)

This Lords Srikrishna is *Brahman*, and He is identified with the perception of the ecstacy of eternal emancipation which is sought by the illustrious sages. This Great One is your beloved friend, maternal cousin, soul, preceptor, executor of your commands, and worthy of your adoration

Even Reverend Lord Bhava and the lotus-sprung deity (Brahma) himself have not been able with the help of their clear intellect to describe the semblance of His real self after having attributed reality unto it. May that Lord of devotees be propitious unto us, being worshipped with our reverence, self-control, and abstinence from speech.

O king ! In days gone by, this Almighty One re-established the glory of the Lord Rudra, which had been destroyed by Maya (an Asura of that name) of endless delusive powers.

Thereupon the king Yudhisthira asked:—O thou divine-sage ! In which of his acts did Maya destroy the glory of God and the Lokapalas ? And how did Lord SriHari help in its re-establishment ? Do thou be pleased to describe unto us all thou knowest about these queries.

The auspicious Narada said :—The Asuras having been vanquished in battle by the celestials surcharged with the energy of Krishna, had sought shelter from Maya, the Supreme Preceptor of conjurers. Thereupon the said Maya created three fortresses, one of gold, one of silver and the other of iron, and he gave away those fortresses to the Asuras. All egresses and ingresses into those fortresses were concealed from the knowledge of the enemies. No body could conceive

the quantity of household necessaries contained inside these forts. (49—54).

O king ! By remaining hidden inside and under the shelter of those forts, and keeping alive their previous hostile feelings, the leaders of the Asura armies, began to destroy the three worlds.

Thereupon the worlds with their presiding deities approached the Lord Siva and bowing down reverentially unto him, they addressed him saying :—

“O Lord ! save us who are thine own people from being destroyed by the Asuras who are residing in the three fortresses ”

Then, out of kindness towards the celestials, Lord Siva replied them saying :—“Be not afraid.” Then, placing on his bow-string and arrow inspired with religious aphorisms, the mighty Lord Siva, discharged it towards the said three forts. At this, out of that one arrow issued forth other arrows having the blaze of fire like unto the innumerable rays emanating from the solar disc.

In consequence of having been so covered with these arrows, those fortresses were lost to sight, and having been pierced with these arrows the Asuras as were within the said forts were deprived of their lives, and their corps began to drop down. Thereupon the potent Asura Maya who was well versed in yoga, fetching those corps threw them in an well containing nectar. Having so been soaked in nectarian fluid those Asuras were revived and came out with their limbs as hard as thunderbolt, and they were then surcharged with great energy like unto the fiery flash of lightning that rents the clouds open.

Thereupon, on seeing the god (Siva) whose emblem is the bull, thwarted in his resolution and turned abscent-minded, Almighty Vishnu had thought out the following plan of action. (55—61).

According to that plan, Brahma had assumed the form of a calf and Vishnu himself became its dam. At noon in that

form they entered into the three fortresses and there they drank off all the nectarian fluid that contained in the wells. Although the Asuras saw them doing this, being as though under a spell, they did not prevent them. On seeing this and remembering the course of Destiny, the illustrious Lord Sri Hari even untouched by grief, smilingly said unto the miserable protectors of the nectarine juice :—

“Neither a deity, nor an Asura, nor a man, nor any other being is capable of thwarting what has been fixed by fate regarding one’s own self or others or regarding both.”

Then by means of His own energy, piety, knowledge, prosperity, asceticism, learning, ceremonial observances and his renunciation,—the Lord created a chariot, a charioteer, a banner, horses, a bow, an armour, arrows and other necessary materials for a warrior for the use of Mighty Deity *Sambhu* (Siva).

Thereupon, being clad in the coat of mail and ascending the ear the mighty warrior Sambhu grasped the bow and the arrows. Then, O king, during noon tide, the Lord Hara placing those arrows on his bow-string in a moment burnt down those three impregnable forts through the power of those divine arrows.

At this, kettle-drums were played in the Heavens swarming with hundreds of chariots. Divine sages, ancestral Manes, and the lord of Siddhas, crying out in joyful exclamation “Victory ! victory unto thee” and they poured down showers of blossoms on Lord Siva. The Gandharvas being greatly delighted began to sing, and the Apsaras began to dance with joy.

O king ! thus burning down those three forts, the Lord Siva (Tripurari) repaired to his own residence having been praised by the deities headed by Brahma. Such is the work of Lord Sri Hari. He imitates thus, by His power of illusion, His human forms. The prowess of the preceptor of the worlds, that exalted One, is sanctifying to the worlds and is chanted by the sages. I have thus spoken all this to you. What else should I relate to you next ? (62—70).

CHAPTER XI.

DESCRIPTION OF ETERNAL RELIGION FOR HUMAN BEINGS,
THAT FOR ITS DIFFERENT SECTS AND
THAT FOR THE LADIES.

The illustrious Sukadeva said :—Having heard an account of the holy character, which is alluded to with great reverence in the assemblies of the pious people, of Prahlada, the Lord of the Daityas and best of the illustrious devotees whose hearts are full of devotion unto Lord Sri Hari,—King Yudhisthira became very much delighted. The King then again questioned the son of the self-create deity (Brahma) as follows.

The auspicious King Yudhisthira said:—O thou divine-sage ! I now desire to hear from thee an account of the eternal religion prescribed for human beings to be performed with its incidental rites, the specified religious rites and ceremonies that ought to be observed and practised by the different sects of human beings in their different modes of existence, and also those that are particularly prescribed to be practised and performed by ladies. I should like to hear all about the above because by virtue of hearing these a person attains to knowledge and devotion unto the Reverend One.

O Brahman ! thou art the illustrious son of the highest deity, the Lord of the people (Prajapati Brahma). By virtue of thy concentration, austere asceticism and Yoga exercises, thou hast secured the favour of thy sire Brahma more than that of his other sons. Those regenerate ones, who are kind-hearted, pious and peaceful like thyself and who are like thee unflinchingly devoted unto the Supreme Lord Narayana,—are acquainted with the highest knowlege of the most subtle forms of religion ; while, the other persons are not entitled to have such a knowledge.

The auspicious divine-sage Narada then replied the king saying :—Saluting the unborn Almighty Lord Narayana, who

is the stay of all virtues and piety, that Lord who incarnating himself by his portions in the womb of Dakshayani by Dharma (the God of piety) for the welfare of the people is even now duly engaged in the performance of religious austerities in the asylum of Vadarika,—I shall now relate unto thee, O King Yudhisthira, the eternal religion with its details which I have heard from the lips of Lord Narayana Himself. (1—5).

The auspicious Narada continued saying :—O King Yudhisthira ! the Almighty Lord Sri Hari is identified with all the Vedas and He is the memory of those pious persons who are versed in them, and He is the proof of that true religion for all eternity in which the soul of the people finds solace. (1) Truthfulness, (2) Mercy, (3) asceticism, (4) purificatory rituals, (5) forgiveness, (6) the power of discriminating between right and wrong, (7) control over the mind to keep it even and tranquil, (8) subjugation of the senses, (9) harmlessness, (10) the observation of Brahmacharya, (11) charity, (12) muttering of inaudible prayers unto the Supreme Lord, (13) living a life of simplicity, (14) contentment, (15) service unto those pious ones who regard all creatures equally, (16) total refrainment from all actions as are actuated by passion, (17) knowledge of all actions of men out of desires to be fruitless, (18) refrainment from useless discourses with others, (19) culture of the power of introspection, (20) an equitable distribution of eatables such as rice and other things among all creatures, (21) knowledge of identifying one's own soul to be the soul of all beings (*Bhutas*), (22) perceiving all beings to be divine, (23) hearing the holy names of Lord Sri Krishna, (24) chanting of His glorious names and deeds, (25) recollections and recapitulation of His auspicious names and sacred deeds, (26) administering service unto the Reverend One, (27) worshipping Him, (28) bowing down reverentially unto Him as His servant, (29) to behave himself as His friend, and (30) dedication of one's self unto Him,—O King, these thirty have been asserted to be the greatest of virtues

for all human beings in general. O King ! religious performances consisting of all these thirty features afford solace unto every soul, and such performances please the Lord of all souls (the Supreme Soul or Great Soul). (6-12).

Those persons are called the regenerate ones with whom the purificatory rites ever remain in tact, and who have been so denominated by the lotus-sprung divinity (Brahma). The celebration of sacrifices, study of the Vedas, charity and performance of religious rites pertaining to their special mode of existence,—these are the duties of those twice-born ones (*Dwijas*) who are pure by birth and behaviour. Or, reading and teaching, celebration of sacrificial rites on his own account and also conducting of them, charity and acceptance of gifts from others,—these are the duties of a *Vipra*, of these, teaching, the conducting of sacrifices and acceptance of gifts are the means of his livelihood.

The means of livelihood of a *Kshatriya*, who protects his subjects, is by the realisation of taxes form them, except from the Vipras who are exempted from paying taxes.

The means of livelihood of a *Vaisya* is cultivation and trading ; and the duty of a Vaisya is submission always unto the Brahmanas.

The duty of a *Sudra* is his service of the regenerate ones, and the means of livelihood of a Sudra is by the service of his master.

Various occupation such as (1) cultivation, trade etc. not done directly by himself according to religious injunctions, (2) acceptance of articles from others without asking for same, (3) begging of corn everyday, and (4) gathering corns as drop down on the fields of themselves or gleanings of ears of corn as are neglected and left by the farmers,—these are the four means of livelihood or sources of maintenance for the Brahmanas. Each of the above-mentioned four means is worthier of being resorted to than that of the one preceding it.

A person born in a lower order should not resort to, unless

being put to any danger, any profession which is meant for a person of a higher order than his own. But in times of danger, every one of every order,—excepting those belonging to the ruling order,—may resort to any profession of any of the orders.

A Brahmana may live either by *Rita* and *Amrita* or by *Mrita* and *Pramrita* or by *Satyamrita*; but he should never live by *Sva-vritti*. (13—18.)

O King! by *Rita* is meant gleaning ears of corn from the fields and market-places. *Amrita* means alms got without solicitation. *Mrita* means the act of begging. By *Pramrita* is meant cultivation, and by *Satyamrita* is meant trading. *Sva-vritti* means servitude unto a person of a lower order.

A Vipra and one belonging to a ruling order (kings) should always shun the last mentioned profession, as it is despised by all. Moreover a Vipra is unified with the Vedas, and one of the order of kings is identified with the deities. Control over the mind, subjugation of the senses, austere penance, purification, contentment of heart, forgiveness, simplicity, knowledge, kindness, fervid devotion towards the Deity that never lapseth, and veracity—these are the *characteristics of the Brahmanas*.

Valour, prowess, coolness, audacity, charity, self-control, forgiveness, truthfulness, condescension, and devotion unto the Brahmanas—these are the *characteristics of the Kshatriyas*.

Devotion towards the deities, preceptors, and the Being that never lapseth, the sustentation of *Trivarga*, religiousness, unceasing activity and skillfulness—these are the distinctive *characteristics of the Vaisyas*.

Humility, purity, unaffected devotion towards masters, observance of sacrifices unaccompanied by Vedic verses, absence of thievishness, truthfullness, and preservation of the kine and the Vipras—these are the *characteristics of the Sudras*. (19—24).

The duties of those women who consider their husbands nothing less than divinities, are service unto their husbands,

compliance with their husbands' wishes, a proper behaviour towards the friends of their husbands and an observance of the vows undertaken by their husbands. A chaste lady adorning her person with ornaments, should in proper season, please her husband by sweeping and plastering the house, by decorating and incensing it, by keeping the household furniture always clean, by obeying the diverse desires of her husband, by humility, self-control, and truthful pleasing speeches, and by affectionate dealings with her lord.

Ever contented, and free from all covetousness, skillfull, versed in all duties, speaking true and pleasing words, always attentive, pure and amiable, she should adore her husband who is not morally fallen. That woman, who like the goddess of prosperity single-mindedly adores her husband considering him to be none other than Lord Sri Hari, enjoys the company of her lord after death in the excellent region of Sri Hari, even like the goddess of prosperity enjoying the company of Hari himself.

The means of livelihood for the mixed and other degraded and despicable orders that are free from sin and thievish tendencies, are the professions that have been followed in their respective families by their forefathers.

O King ! persons versed in the Vedas assert that the system of religion which in harmony with the temperament of the men born therein, prevails in every Yuga, is the best source of all welfare, in this and in the next world, for men of that Yuga.

A person, performing his duties and following the special profession prescribed for his order, gradually attains to the nature of the Supreme Spirit, and is set free by Him from the miseries of the bonds of actions. Just as a field that is continuously tilled loses all powers of its fertility and cannot yield corn, and destroys the seed sown in it, so our heart which is the receptacle of all desires, becomes satiated by an over-indulgence in them.

O King ! fire may be extinguished by a continuous pouring of clarified butter on it, but it flashes forth increasingly flamed when the same thing is poured down on it in drops.

Thus, O King, I have described to thee, the characteristics of a person emblematic of the order to which he belongs. But if thou see one possessing characteristics different from those of his own order, then regard him as belonging to that order the characteristics of which the man is seen to possess. (25—35).

CHAPTER XII.

DESCRIPTION OF ASRAMA-DHARMA.

The auspicious Narada continued saying :—A Brahmacharin should live in the family of his spiritual guide ; he should have a thorough control over his senses and should always perform what he is asked by his spiritual guide and always do what is beneficial to his preceptor. He should be as humble as a servant is supposed to be and he should entertain an unshaken affection for his preceptor. In the morning and in the evening he should worship his preceptor, the fire (Agni, the God of fire), the sun and others foremost among the celestials ; he should chant *Gayatri* mantra (a sacred text of mantra with which a Brahmana boy is initiated at the time of his being invested with sacred-thread) and perform *Sandhya* (a form of worship performed by a Brahmana) thrice daily (in the early morning, at mid-day and at dusk). He should restrain his speech and concentrate his mind during both the twilights (at dawn of day and at dusk). Called upon by his spiritual guide to read the Vedas, he should go through them with perfect concentration of mind.

In the beginning and at the end of his reading, he should salute his preceptor, by touching his (preceptor's) feet with

his own head. He should wear the *Mekhala* (the triple girdle worn by the first three castes at the time of their investiture with the sacred thread), the skin of the black-antelope, garments, braided locks, and the sacred-thread, and bear in his hands the sacred staff (*Danda*), *Kamandalu* (a vessel, for carrying water, of particular shape and of that name), in accordance with the rules prescribed in the Vedas. He should always carry the sacred grass (*Kusa*) in his hands. In the morning and in the evening he should walk about begging for alms. He should offer to his preceptor all the things that he receives as alms. Then with the preceptor's permission he should eat them ; but if he is not so permitted by his preceptor, then he should suffer starvation. (1—5).

Possessing a good character, temperate in his diet, always active, of a respectful turn of mind, and self controlled, a Brahmacarin should have only that much of connection with women and with people enslaved by them, as may be indispensably necessary. Every Brahmacarin, except those who have married and settled down, should always avoid the company of women, because the foremost passions of immense power are capable of stealing the reason even of an ascetic.

The young wife of the preceptor should never have the combing of her hair, the anointing, smearing and washing of her body performed by the youthful disciple of her husband. For, verily women resemble pots containing clarified butter and men are like fire. In secluded places even a father should shun the company of his own daughter. Save for the aforesaid works such as having combing of her hair done, the disciple should act upto her bidding and remain with her for so long as is necessary for the performance of some needful act.

As long as the soul, considering the senses and the body to be unreal, has not attained to emancipation by a realisation of its own self, the sense of duality in man is not removed. In consequence of the consciousness of this sense of duality, perversity of the soul arises.

O king ! So long as there is the sense of enjoyer and the object enjoyed, it is fit not to be associated with women. What I have described above is applicable not only to a Brahmacharin, but also to an ascetic and an initiated householder.

A householder, holding sexual intercourse with his wife after her period of menstruation, is deemed to be of service unto his preceptor. People, binding themselves by the great vow of *Brahmacharyya* should not paint their eyes with collyrium, smear their head with unguents and should not have their bodies shampooed by others. They should refrain from decorating the walls of their rooms with pictures of women. They should not take any animal food or honey. They should not wear garlands, use perfumes, ointments and ornaments.

Thus having resided in the family of his preceptor, and there having studied the three Vedas with their branches, and having penetrated into the meanings of the teachings according to his individual capability, and then having presented, if he is at all capable of doing so, his preceptor with what is desired by him, and having received the preceptor's permission, a regenerate one should enter into a family life, or repair to the forest to lead the life of an anchorite beggar, or continue to live with his spiritual guide to lead the life of a perpetual religious student.

People of orders of Asramas should always look upon the Lord Adhokshaja (Vishnu) together with the created beings that constitute the shelter, as permeating the fire (Agni), his preceptor; and his soul in the form of their respective regulator. Conducting himself in this way, a Brahmacharin, or an anchorite, or a sage, or a householder, learned in the knowledge that is worthy of being acquired, attains after death to the state of the Supreme Brahman. (6—16).

O king ! now I shall recount to thee, the duties of an anchorite. These duties are prescribed by the sages and as a result of due discharge of them, an anchorite may very soon

secure for himself the most excellent state of the sages. An anchorite should not eat the product of cultivation, or anything which though not the product of cultivation is prematurely ripened. He should take such unripened products as are not procured by cultivation ; or he should take fruits roasted in fire or sun.

In proper time of the day, he should prepare the *Charu* and *Purodash* (cakes) with wild corns such as *Nibara*-paddy etc. When he would procure fresh eatables, he should reject those that he may already have with him. Only to preserve the sacred fire, an anchorite should take shelter in a house, it may be a thatched cottage or a cave of a mountain. But he himself should bear up against nocturnal cold, wind, fire, the rains and the rays of the sun. He should preserve the hair of his head as well as those growing on his body, and also his nails, and his beards. He should not clean the dirt on his skin. He should wear knotted locks of hair and carry about him a *Kamandalu*, a skin of black-antelope, the sacred staff (Danda), barks of trees (for wearing), his garments and the fire. An anchorite should roam about in forests, performing rigid austerities, twelve years, or eight years, or four years, or two years, or atleast one year. But he should be careful, so that his understanding may not become perverted due to the severity of the mortifications. When on account of decrepitude or disease the anchorite would be unable to discharge his duties, or to exert himself in the pursuit of knowledge, then he should put an end to his life by starvation. (17—23).

Then placing the fires on himself, and dispensing with the false notions represented by such expressions as "I", "Mine" etc,—he should completely discompose his body into its constituent ingredients. That intelligent being should assign according to their respective origins the pores of his body to the sky, his breath to the wind, his vital warmth to fire, his semen, blood and rheum to water, and his remaining bones and flesh to earth. He should then consign his speech and his organ of

speech to Fire, his hands and handicraft to Indra, his feet and his power of locomotion to Vishnu, his generative organ and his potency to the Lords of people (Prajapatis), his anus and his excrescence to the god of Death, his ears and his power of hearing to the cardinal quarters, and his tactful organ and his tactility to the Wind. He should, O King, delegate his visual organ and the objects of visual perception to the solar orb, his palate and his secretions to water, and his olfactory organ and his power of perceiving smell to the earth ; he should make over his mind and his desires to the moon, his understanding and the objects of the understanding to the Supreme Brahman ; he should resign his self-consciousness and his action to Lord Rudra, for through the instrumentality of this Rudra the sense of distinction as represented by such expressions as "I", "Mine" etc. is infused into the mind of a man.

Then he should merge his heart and his consciousness in his soul and his mutable soul and the principles *i.e.* goodness (*Sattwa*), energy (*Rajas*) and dullness (*Tamas*) in the immutable Brahman. Thereafter he should dissolve earth into water, water into heat, heat into air, the air into the sky, the sky into the incomprehensible agency that conceives individuality, this agency into the primary principle, the primary principle into the nascent elements, and these into the Supreme Soul. Then realising the soul as imperishable and as a flash of consciousness, and discarding the sense of duality, he should repose, like unto the fire that has burnt down the cinders. (24—31).

CHAPTER XIII.

DESCRIPTION OF THE STATE OF EXISTENCE AFTER REALISATION OF BRAHMAN.

The auspicious divine sage Narada again began saying :—

O King ! a person capable of exerting himself in the persuit of knowledge should have recourse to the life of a mendicant (Sannyasa-asrama). He should in that mode of existence retain his body only. If ever he would enter a village, he should stay there not more than one night. In this way he should wander over this earth being totally indifferent to its attachments. If he would ever wear anything, it should be barely sufficient to cover his private parts (a *Kaupina* i.e. a loin cloth is meant). Save and except the Sacred staff and such other emblems, he should not bear or use any other thing which he had once abandoned, unless in times of danger warranting his using things by way of protection against it; because he should renounce all signs of worldly life. Alone he should wander about as a mendicant living on alms, and no where he should seek any shelter. He should be always delighted in his own self. He should live an absolutely peaceful life. He should be the friend of every being, and he should consider Narayana as his best refuge.

He should visualise this universe in the undeteriorating Self which is other than causes and their consequences; and he should perceive also the Self, the supreme Brahman every where in this universe of causes and consequences.

During the mediate state between slumber and wakefulness, looking into the soul and realising its real nature,—he should consider the bondage in this world and the emancipation from it as mere delusions, as distinct from reality. He should exalt neither in the surety of the destruction of this body nor in the shortness of its duration of existence. He should wait for the

eternal supreme Kala, the producer as well as the destroyer of created beings. He should not engage himself to any improper study, and he should not try to ascertain his term of life with the help of astronomy and other such sciences. He should avoid any debatable argument or any altercation relating thereto, and he should not adhere to any party with solicitude. (1-7).

He should not attract any body to become his pupil or disciple. He should not get by heart many books. He should not make the exposition of the scriptures as his profession neither should he take up erecting any monastery.

Generally an observance of the prescribed duties of his order by an ascetic does not go to securing religious merit for him; for he is high-souled, self controlled and of an impartial disposition. When he will realise the best knowledge, he may continue the discharge of his duties, or he may avoid their observance. He should keep the signs of his greatness hidden and he should manifest them only when it would be necessary to serve his inevitable needs.

Though blessed with the best of understandings, he should show and behave himself as an insane boy ; and inspite of his being very intelligent he should appear in all purposes as an idiot. He should act in compliance with the whims of the people around him.

By way of illustrating this subject, I (Narada said) shall relate to thee an ancient history in which is described the dialogue between Prahlada and a sage engaged in the performance of the vow entitled *Ajagara*. The narration ran as follows :—

Once upon a time, when wandering over the worlds, being surrounded by several of his ministers, with the intention of acquainting himself with the knowledge of mankind,—Prahlada, the beloved of the Great One, saw a sage lying on the bare surface of the earth, on the ridge of the Vindhya hills near the bank of the river Kaveri.

The pure effulgence of the body and limbs of this sage was

as though screened by a coating of dust that had settled on his person. By his deeds, his appearance, his words and the emblems indicative of his order and mode of existence,—none could recognise him, as being the self-same sage or not. But Parhlada, the great devotee of the Almighty Lord at once recognised him; and saluting and duly adoring him, and touching the sage's feet with his (Prahlada's) head and being desirous of knowing the truth from him he addressed the sage as follows.

The auspicious Prahlada said :—O thou mighty sage ! thou art carrying a stout body like unto that of one performing physical exercise and enjoying the luxuries of life. The industrious can amass wealth; the wealthy are engaged in enjoyments; and the bodies of the people devoted to enjoyments become corpulent. This is the universal rule. But thou art lying quite supine. O Brahman ! it is sure that thou possessest no riches which are sources of all enjoyments. So thou dost indulge in no luxuries. Whence then is this corpulence of thy body?

Do thou be pleased to relate unto us the cause, if there is nothing improper in it for us to know. Thou art learned, accomplished, and clever. Thou art also a pleasing and versatile conversationist, and thou art equally disposed to everything. Seeing the other beings to have been exerting themselves for actions, how shouldst thou be so lying inert and effortless? (8—19).

Having thus been questioned by Prahlada, the lord of the Daityas, and having been highly delighted by his nectar-like speech,—the illustrious sage was struck with wonder and he replied saying as follows.

The auspicious sage said:—O foremost of the Asuras ! thou art favoured and extolled by the illustrious wise person. Thou knowest by thy spiritual insight the consequences of the attachment to and renunciation of worldly objects. What is there unknown to that one, on account of whose unflinching devotion

there dwelleth in his heart the Almighty Lord Narayana dispelling his ignorance like unto the sun dispelling darkness ?

O king of the Daityas ! still I shall answer thy questions as best as I can ; because he who wants to purify himself should think it his duty to hold conversation with thyself. Being goaded towards performance of actions by that desire which remains unsatiated even by the enjoyment of proper objects and which is repeatedly throwing us in this current of worldly existence, I was compelled to be born in various existences. Wandering about at random, in consequence of my deeds through various existences, I am born in this form which may be turned by our own exertions either into a means for the attainment of Heaven and emancipation, or on the contrary for the degradation into a lower state of existence, or for the regeneration in the present one. But, even in this existence, seeing the frustration of the aims of a husband and wife performing actions for securing weal and banishing woe, I have betaken myself to the way leading to the discontinuance of worldly acts.

Self-realisation is the highest felicity attainable to man. This is brought about by a discontinuance of all worldly acts. Considering enjoyments to be fanciful creations of mind, I am thus lying inactive. I enjoy only what is ordained by Fate for my enjoyment.

Thus people, though free from a sense of duality ignoring the means of their felicity that may be discovered in themselves, come by this dreary human existence replete with vicissitudes. The condition of a person seeking felicity in other quarters than his own self, resembles that of an ignorant being who, leaving aside water covered with aquatic weeds and masses, runs for the purpose of getting it after a mirage. (20—29)

When a person being forsaken by Destiny tries through the instrumentality of his body dependent on the same agency, to secure his happiness and to put away his misery, the deeds he performed in a previous existence prove abortive. Of what

avail will hard-earned wealth and desirable objects be to that person who cannot free himself from the three kinds of misery, in consequence of which his days become shortened ?

I see the troubles of the rich who are covetous and of unsubdued self. They cannot enjoy sleep through fear ; they are afraid of every body about them. A person possessed of life and riches always lives in fear of his sovereign, of a thief, of his enemies and relations, of birds and beasts, of his priest, of Time, and lastly of his own self.

Therefore, an intelligent person should renounce all desire for life and riches knowing these to be the causes of affliction, infatuation, fear, anger, attachment, unmanliness, and troubles. In this world, the bee and a huge serpent (*Ajagara*) have become our principal preceptors. Meditating on their example, we have learnt to be content and indifferent to worldly objects by the bee. For, the enemies of a wealthy man after slaying him, rob him of his hard-earned wealth, just as men deprive the bees of their hard-collected honey.

Being free from all desires I am satisfied with what comes to me without my exerting for it. If nothing comes, I lie inactive like a huge and powerful serpent for even many a day. Sometimes I live upon a small quantity of food, sometimes I eat much, sometimes I take palatable food and sometimes distasteful dinner. Sometimes I indulge in rich and dainty dishes and sometimes I eat poor and stale food. Sometimes people out of reverence provide good eatables for me, sometimes they disrespectfully give me meagre fare. Sometimes I do justice to food even though I may have eaten once before. Sometimes during the day or at night I take a small quantity of food as may be received without any exertion on my part. (30—38).

Sometimes I wear loin cloth, sometimes I am dressed in robes of silken attires. Sometimes I cover myself with antelope skins, or with rags or with the bark of trees. Sometimes I cover myself with whatever I get.

Thus being contented at heart, I use those things which I am destined to use or enjoy. Sometimes I lie on the bare earth, or on leaves or grass or stones or ashes. Sometimes in compliance with the wishes of others I sleep inside a mansion on a princely bed stretched upon a precious bed-stead. Sometimes being bathed and anointed, clad in fine garments and wearing garlands and ornaments, I ride on chariots, elephants or horses. Sometimes again, O king of Asuras, I wander about stark naked like unto an imp.

Neither do I revile nor eulogise persons naturally of perverse understanding. I do pray for their welfare, as well as for an unification of myself with the high-souled Vishnu. Burn indecision as an offering unto fire of thy mental faculties that are imbued with a sense of distinction, and these latter on the fire of thy mind blinded with the delusion of wealth. Offer the mind as an oblation to egoism and then burn egoism as an offering on the fire of the energy of illusion. Then becoming truth-seeing and sagacious, victimise this energy of illusion to self-communion. Then being liberated from the influence of passions, thou shalt repose engrossed in self-communion, and realising thy own self.

Thus I have explained to thee, the ever mysterious process of self-revelation. This process is thought to be distinct from the teachings of the Shastras, and is seldom practised on the face of the world. Still I have described it to thee, for thou art greatly devoted to the Great One.

The auspicious Narada went on saying :—Thus the lord of the Asuras, hearing from the lips of the sage, an account of the duties of an ascetic of the highest order, was greatly obliged. Then adoring the sage and with his permission repaired to his own residence. (39—46).

CHAPTER XIV.

THE MODE OF RELIGIOUS LIFE OF A HOUSE-HOLDER.

The auspicious king Yudhisthira said:—O divine sage ! be thou pleased to relate unto me the mode of religious life by which a house-holder having his heart like mine as fondly attached to his house-hold, may without delay vindicate his denomination.

Thereupon divine sage Narada replied:—O king ! a person dwelling in a house should perform such acts as are suitable to his particular mode of life, and then dedicating them unto Sri Krishna, he should worship the illustrious sages. In proper season, with due attention and regard, he should hear the nectar-like accounts of the incarnation of the Great One. He should always keep company with persons of peaceful and dispassionate nature. Then in consequence of his association with them, his affection towards his own self, his children and his wife, would diminish; and he should renounce such affection even as one renounces the objects of his dream when he is awake. A wise man should enjoy his habitation and body as much as is barely necessary. Though disaffected at heart to them, he should behave like one attached to them; and among men, he should make a display of his manliness. Entertaining no affection for them really at heart, he should acquiesce in what his Kinsmen, his parents, his sons, his brothers, his friends and others may say or wish him.

O king ! a prudent person should perform the aforesaid acts, preserving his wealth, which he might have obtained by selling corn etc, by mining, by accident, and by favour of fortune. Corporeal beings can lay claim only to as much wealth as is enough to fill their belly for the sake of keeping his body and soul together. Those who want more than that are surely pilferers and they rightly deserve chastisement. (1—8).

As a matter for that a housholder should look upon deer,

camels, donkeys, monkeys, mice, serpents, birds, and bees and all that enters his house or cornfield for eating the eatables stocked there, as his own sons, because between sons and these there is but very little difference.

Attaining to *Trivarga* with difficulty, he should not constantly enjoy it. He should enjoy only so much as he may come by accident and also as are suitable to time and place. He should equitably divide the objects of enjoyment among dogs (morally fallen people) and *Chandals*: Even his wife whom he ardently claims as his own, he should employ in the service of his guests. By the person who can forego his claim on his wife,—a wife for whom men can forsake their lives, can slay their preceptors and parents,—is conquered the unconquerable Divinity. How wide is the chasm between this worthless body that will be reduced to worms, filth or ashes and wife, to whom we are attached for its (our body's) benefit ?

At what a great distance lieth the soul, that can veil the firmament over with its glory ! By performing sacrifices with his wealth obtained by accident, he should turn the remnants of the sacrifices to his sustenance. Then wisely renouncing his claim on everything, he should follow in the footsteps of those sages who have betaken themselves to the way leading to beatitude. He should worship the celestials, the sages, the mortals, the spectres, the ancestral spirits and the soul, with the wealth accruing from his profession. He should separately worship the great Purusha. When he would acquire a control over himself and the powers arising out of sacrificial performances, then he should celebrate sacrifices by burning offerings on the fire (*Agnihotra* sacrifice) according to the *Baitanic* mode of sacrifice. (9—16).

O king ! the almighty Lord, the eater of all sacrificial oblation, is not so much satisfied with an oblation offered unto Him on fire, as with our offers unto Him through the *vipras*. Therefore, bestowing their objects of desire on Brahmanas, celestials, and mortals, the house-holder should

duly worship the soul acquainted with the nature of this body. He should also worship it in the person of other men except the Brahmanas. A wealthy regenerate one should, in proportion to his riches, perform *Sraddhas* (last rites) of his parents and of their kinsmen as well, in the latter half of the month of *Bhadra* (a lunar month corresponding to August-September) in the periods when the sun reaches the solstitial and the equinoctial points, on the advent of a portentuous calamity, on the day on which a *Tithi* begins and ends without one sun-rising or between two sun-rises, during the periods of the solar and lunar eclipses, on the twelfth lunar day of a month during the ascendancy of the asterisk *Sravana*, on the third day of the bright half of the month in which the constellation *Visakha* is on the ascendant, on the ninth day of the bright half of the month of the asterisk *Kritika*, on the four *Ashtakas* of the four autumnal and winter months, on the seventh day of the bright half of the month of *Magha*, on the day of the full moon when the asterisk *Magha* is on the ascendant, during the periods when an asterisk after which a month has been named, rides ascendant on the day of the full-moon in its month, or on the fifteenth day of the same month when the moon rises one digit less (than the full), on the twelfth lunar day when the asterisk *Anuradha* or *Sravana* or *Uttarafalguni* or *Uttarasara* or *Uttarabhadrapada* rides ascendant, on the eleventh lunar day when the constellations *Uttarasara* rides in conjunction, during the ascendancy of the asterisk that rode ascendant on the birth-day of the deceased person, and on the day of the lucky conjunction of the asterisk *Sravana*.

The aforesaid are the periods during which the people can attain to prosperity as these seasons add to the welfare of the people. During those periods, house-holders should with singleness of purpose, strive after the attainment of prosperity; these enhance the duration of their lives. The merit accruing from the performance of ablutions, muttering of prayers, burning of offerings on the fire, observance of vows, and

adoration of deities and regenerate ones, as also that what is offered unto ancestral manes, men and spectres, during these periods, are said to be ever-enduring..

O king ! Sraddhas should be performed at the observance of purificatory rites for the benefit of one's wife, children, and own self, as also at the time of the cremation of a corpse, on the death-day of a person, and at the observance of other ceremonies capable of securing prosperity as a result of virtues arising therefrom. (17—26).

O king ! next I shall (Narada continued saying) describe unto thee, the sacred places where righteousness and other prosperities are found to be predominantly prevailing. That is held to be the holiest of all countries where a virtuous person resides as a counter part of the Great One, in whom is present this mobile and immobile creation of the universe. That country is the receptacle of all prosperity where resideth the race of Brahmanas engaged in rigid penances and gifted with benevolence and learning, and where the adoration of Lord Sri Hari is constantly carried on.

Then again those regions are most sanctified where the Ganges and the other rivers mentioned in the Puranas flow through, where there are Pushkara and the other lakes, fields inhabited by the pious ones, *Kurukshetra* (field of battle of the Kurus and Pandavas), the Prayaga which is the head of the Asura Gaya, the hermitage of the great sage Pulaha by name, the Naimisha forest, the river Falgu by name, *Setubandha* (the bridge constructed by Sri Ramachandra over the gulf between the southern most part of India and the island ceylon), the Prabhosa tirtha, the Kusasthali, the Baranashi (Benares), the Madhupuri, the lakes Pampa by name, Vindhya (the asylum of Vadarika known as Narayanasrama), the stream Nanda by name, and the hermitages of Sita and Rama, as also, O king, the Mohendra, the Malaya and other Kulachalas, and lastly wherever the idol of Lord Sri Hari is situated. A person desirous of securing prosperity should always worship at these

places of holy renown, because when he performs a righteous act at one of these places, the merit of it is increased thousand fold. (27—33).

O Lord of earth (Yudhisthira) ! by the wise ones, the best judges of the pious persons, Lord Sri Hari only has been described as a worthy Being, for by him is pervaded this mobile and immobile universe.

O King ! during the celebration of thy *Rajasuya* sacrifice in the very presence of the divine sages, the sons of Brahma, and other pious people, Lord Achyuta (Sri Krishna) was chosen as the One worthy of receiving adoration at the first instance. By an adoration of the Great Being that never lapseth, all beings as well as one's own self are satisfied, because he is the root of the mighty tree consisting of this mundane shell (Brahmanda) thronged with numerous created beings. This Lord has created the structures of sages, celestials, men and other lower animals. He is enshrined within these structures (body-frames) in the form of their soul, being known or styled as the Great Purusha dwelling in (Antaryamin).

O monarch ! as the Reverend One is present in these structures in comparative scale, therefore a man is worthier than other lower animals. Among men, those are more deserving whose souls are more enlightened.

O King ! when people's understanding was bent upon showing disregard towards one another, the wise sages in the silver age introduced the adoration of the idols of Hari. That time forward, some persons worship Hari in his idols with reverential offerings. But when worshipped by men envious of others, these idols do not fulfil their desires.

O thou foremost of Kings ! know thee that among men a Brahmana is the worthiest person, for by virtue of his austerities, his learning, and his indifference to things not possessed by him, he upholds the Vedas which are identified with the form of Hari.

O monarch ! even these Brahmanas are considered as

deities (worthy of his veneration) by Sri Krishna, the Soul of the universe, who purifies the three worlds by a sprinkling of the dust from the feet of these Brahmanas. (34—42).

CHAPTER XV.

NARRATION ON EMANCIPATORY PERFORMANCES.

The auspicious divine sage Narada continued saying :—O King ! some of the regenerate ones are devoted to the performance of the acts prescribed for their mode of life. Some others to the observance of austerities, some to the study of the Vedas, some to the exposition on the study of the Vedas, and some again to the attainment of knowledge and success in yoga.

A person desirous of eternally securing the merit arising from his charitable acts, should bestow the oblations of food, intended for the ancestral manes and for the gods, on a Brahmana occupied in the pursuit of knowledge. In the absence of such a one he should make others the recipients of his charity, according to their worthiness.

On the occasion of the offering of oblations to the gods, a person should feed two Brahmanas. On the occasion of the offering of oblations to the ancestral manes, he should feed three Brahmanas. Or during both these ceremonies, he should severally feed one Brahmana only. Even if he be very wealthy, he should not celebrate these ceremonies in a grand style. Because if he gives a sumptuous feast to his relatives, and in this way makes the *Sraddha* ceremony an extensive one, then he would not be able to show reverence befitting the occasion and place, to procure proper articles necessary for the oblations, to select a worthy recipient of them, and to perform the adoration with due reverence. Rather frugal fare suitable for a sage after having in the first instance been dedicated to Hari—duly and reverentially offered to a worthy recipient in proper season

and place, is as well capable of fulfilling the desires of the offerer and assigning eternal merit unto him. (1—6).

O king ! equally distributing the edibles among the deities, sages, the ancestral manes, created beings, himself and his kinsmen,—he should look upon them as identical with the Reverend One (Isvara). In a *Sraddha* ceremony animal food should not be offered ; and a man conversant with the essence of righteousness should not eat it. For an adequate satisfaction is obtained by eating a frugal meal consisting of wild rice (*Nibara* etc) suitable for a sage ; but so much is not obtained by taking animal food procured by animal-slaughter.

There is not a more exalted form of righteousness for men desirous of embracing a perfect religion, than the avoidance of doing harmful acts towards beings, by mind, body or speech. Therefore wise people indifferent to worldly attachment and well-versed in the sacrificial lore, burn their acts as offerings on the fire of self control kindled by the lamp of knowledge. Beings are terrified at the sight of a person worshipping by the sacrifice of beings.

O king ! all creatures are afraid of the person who performs sacrifices by sacrificing creatures. And all beings say that ‘this one (the Sacrificee) is greatly cruel and is sure to slay beings as he is unacquainted with the essential nature of the soul, and is bent on satiating the thirst of his heart. Therefore, a righteous person, being ever satisfied with himself, should perform his everyday as well as occasional rites, with wild rice (*Nibara* etc) as may be obtained of itself without any conscious effort on his part.

O king ! a pious person should steer clear of the following five kinds of impurity, namely *Vidharma*, *Paradharma*, *Upadharma*, *Dharmavasa* and *Dharmachala* ; because these ought to be considered equally interdicted as impurity itself.

O king ! anything that goes against one’s own religion is styled as *Vidharma*, but *Paradharma*, is the system of religion contrary to that of his own. Heresy or religious hypocrisy is

termed as *Upadharma*. Anything bearing only the name of religion is called *Chaladharma* (as is known as Sophism). But what men perform according to their individual sense of religion is known as *Dharmavasa*, because that is different from the prescribed duties of their respective modes of existence as Asrama-dharma, what religion in which a man is born cannot afford solace to him ? (7—14)

Therefore an indigent person should not exert himself to get money for the purpose of performing meritorious acts or for sustaining his life. The very want of activity of a person that lies inert like a huge serpent, becomes his means of livelihood, where can a person—who is running in every direction allured by his objects of desire, and thirsting for gain,—enjoy that felicity which is enjoyed by a self-contented being cherishing no desire and finding solace in his own soul ? For a person of satisfied heart, the heavenly regions are fraught with every blessing, even as thorns and gravels are turned to account by one wearing shoes.

O monarch ! a self-satisfied person can live drinking water only ; but others on the contrary, behave like dogs, because they are enslaved by the pleasures pertaining to the palate, generative and the other sense-organs. The energy, learning, asceticism, and fame of a Vipra of a dissatisfied nature, melt away on account of the rankness of his passions, as also his knowledge is dissipated. As a result of drinking and eating his fill, a person can reach the end of his appetite ; so by indulging in his rage *Krodha* he can reach its end. But he cannot reach the end of his covetousness, even by conquering and enjoying the cardinal quarters and the worlds.

O king ! many an experienced sage, capable of dispelling the doubts of others ; and many a person worthy of presiding in an assembly, fall into the depths of utter degradation, on account of their dissatisfaction. A man should conquer desire by foregoing all worthy expectations, anger by a renunciation of desire, enmity by beholding good objects in evil light, fear

by a belief in fatalism, sorrow and fondness by his metaphysics, pride by a service of the illustrious beings, the impediments in the performance of Yoga by taciturnity, and envy by abandoning all exertions for the attainment of objects of desire. He should overcome misery caused unto him by other beings by showing mercy unto the malefactors, as also miseries caused by Destiny and his own self, by self-communion and Yoga prowess respectively. He should conquer sleep by serving the Principle of goodness, the Principle of energy and Dullness through the instrumentality of the Principle of goodness, and this latter by quiescence.

O king ! a person can speedily conquer all these through his unflinching devotion unto his preceptor. Like unto the ablation performed by an elephant all his audition of spiritual texts (*Shastras*) by a person goes for nothing who due to his perverse understanding considers his preceptor, the image of the Great One, the lighter of the lamp of knowledge within him—as mortal. (15—26).

O king Yudhisthira ! a preceptor is rather identified with the Reverend Lord Sri Krishna. He is the Lord of *Prakriti* and *Purusha*. The lotus-feet of a preceptor is sought after by people well-versed in Yoga. But even such a preceptor is considered as a mere mortal by ignorant men. All religions and other ordinances for human beings aim at the realisation of this one end, namely, the subjugation of the passions. But if a man securing success in this direction fails in the practice of Yoga, then all his labour is considered to be fruitless endeavours. Just as the products of cultivation cannot bring about the fruit of Yoga (Emancipation), so with respect to a person having a mind engrossed by the outside world, his deeds *Ishtha* and *Purtha* (*Purtha* means an act of pious liberality, being defined as the offering of tanks, wells, lakes etc as presents unto the public at large, *Ishtha* is defined as the observance of asceticism, truthfulness, hospitality etc), instead of being beneficial unto him towards emancipation,

become on the other hand causes of his entanglement in this world.

A person endeavouring to conquer his heart should keep company with none and should forsake his abode. Thereafter, becoming a mendicant and living alone at a solitary place, he should maintain his life by moderately eating what is obtained by way of alms by begging.

O king ! constructing his seat on a level place on a clean peace of land, he should sit upon it comfortably, quietly and uniformly, and with his body kept erect to the line of the backbone straight, he should meditate upon the Reverend One (Supreme Brahman) by chanting *OM*.

By practising *Pranayama* in controlling his vital breaths he should perform *Puraka* (breathing in), *Kumbhaka* (retaining the breath drawn in) and *Rechaka* (in letting the breath slowly out) exercises. The vital breathes are called *Prana* and *Apana*. He should give up all desires by keeping his look fixed on the tip of his nose, for so long as his mind remains uncontrolled. Retrieving his ever roving mind, that travels everywhere being driven by the agitation of desires, a prudent person should gradually confine it within his heart. As a result of practising these exercises regularly, the heart of an ascetic within a short time attains to quiescence, resembling a piece of fire-wood with the burning fire in it as extinguished. (27—34).

The mind that is not agitated by desire and other passions and the faculties of which are all pacified is never any longer distracted, because that mind has been touched by the ecstasy of the realisation of Brahman. If a mendicant, after having, wandered away abandoning the house-holder's mode of existence, in which there is room for the cultivation of *Trivarga*, re-assumes the same mode of life, then he is surely very shameless and is like one that swallows up what he once vomitted forth. There are some people who at first consider the body destructible and distinct from the soul, and compares the gross body with

filth, worms or ashes. But these men again boast of the same body thinking it to be ever-enduring. These persons are but pathetic fools.

The avoidance of action by a house-holder, non-observance of vows by a Brahmacharin, residence of an ascetic in a country and rank growth of passions in a mendicant, are but mockeries of the duties of their respective order of existence. Certainly these sorts of people are the vilest among the people in general. They are solely befooled by the illusive energy of the Reverend One and they should be treated as deserving great pity. With what ulterior aim and for whom should a person maintain his body giving up the controlling reins unto his uncontrolled passions,—the person who is deemed to be capable of realising the real nature (*Swarupa*) of Supreme Brahman and who is capable of smothering his desires by the sword of knowledge ?

The human body has been very aptly compared to a chariot, the sense-organs to speedy steeds (of that chariot), the mind which is the ruler of the senses compared to the reins, the objects of perception to the path (on which this chariot is to be driven), the understanding to the charioteer, and the heart to the cordages of this chariot.

Indeed these cordages (worldly bondages) are made by the Lord Himself. The ten vital breathes namely, *Prana*, *Apana*, *Samana*, *Vyana*, *Udana*, *Naga*, *Kurma*, *Krikara*, *Devadatta*, and *Dhananjaya* have been compared to the axles of this chariot (the body). Similarly Piety (*Dharma*) and impiety (*Adharma*) to its wheels ; and the self-conscious soul has been compared to the warrior enshrined within this chariot. *Pranava* (the mystic syllable “OM”) is compared to the bow of the warrior, his arrow is identified with the emancipated soul, and his target is the Supreme Divinity. (35—42).

Attachment, malice, cupidity, sorrow, fondness, fear, pride, haughtiness, disrespectfulness, calumny, delusion, harmfulness, anger, fearful ignorance, susceptibility to error, sleep and hunger—these and such other things are his foes.. Those foes of:

human beings are sometimes born of the Principles of Energy and Dullness ; and sometimes out of the Principle of Goodness too. So long as a man would sit inside this chariot of human body, bringing under his thorough control its outfits consisting of the sense-organs, he should wield his sword of knowledge whetted by serving the feet of the illustrious pious ones.

Thereafter seeking refuge in the Being that never lapseth, destroying his enemies, enraptured, contented and pacified, he should forsake that body (chariot or Vehicle). Otherwise, if he does not seek refuge in the Supreme Lord Sri Hari,—then the horses representing his senses inclined to outward world, and the charioteer (intellect) betaking a wrong path (the path of enjoyment of desires) will land that heedless person among a band of robbers identical with the objects of sensual enjoyment. These robbers will then hurl him with his horses and charioteer in the miserable hole of this world, in which there is every danger of life and which is pervaded with a blinding darkness.

Two different kinds of acts have been enumerated in the Vedas, namely the acts having the advancement of worldly interests for their objects and acts having apparently no ulterior object in view. As a result of the performance of the former class of acts, men are repeatedly born in this world ; whereas by a performance of the latter, they attain to emancipation. (43—47).

O king ! The sacrifices called (*Syenjaga* etc) which are performed with a view to fruition of our desires and in which various articles are offered to the gods,—as also the sacrifices known as *Darsa*, *Purnamasa*, *Chaturmasya*, *Pashujaga*, *Vaisyadava*, and *Valiharana* and those others in which beasts are sacrificed,—are the outcomes of desire and so they are not capable of granting solace to the mind of the Sacrificer. Then again the classes of acts called *Hutam* and *Prahutam* are the results of desire and are said to be favourite acts for men.

desiring worldly enjoyment. As such these acts are included in the genus of acts having worldly advancement for their object, and are called *Ista*.

Whereas the acts with regard to erecting temples and shelters where good drinking water is distributed ; and in that excavation of wells and construction of pleasure-gardens are called *Purta*.

O lord of the earth ! a person betaking himself to the way leading to the continuance of worldly acts, is again born in this world by the following process. The subtle molecules of the sacrificial oblations offered by him in this life, become the material for the construction of the body he will assume in his next existence. After the death of a person, his spiritual body conveyed to the regions of the moon, being possessed by the gods presiding over haze, night, and the dark half of a month, as also by the deity that holds sway during the winter solstice.

At the destruction of this subtle body with which he experiences there, happiness or misery according to his good or evil doings, his spirit disappears for a time. Then again dropping from the skies in the form of rains, the spirit is grown as *Osadhi* and *Virudha*. The last mentioned, that is *Virudha*, are eaten by men and are then converted into semen from which human bodies are originated.

The above process of transmigration is called *Pitrijana*. Passing in due order through all these different stages, at last the spirit is again born on earth. Here he is called a regenerate one, as he is then purged of all impiety by the purificatory rites commencing with *Nisheka*, and ending in the funeral ones.

A person betaking to the way leading to the discontinuance of worldly acts, at the first instance, burns his acts and sacrificial performances as offering in oblations unto the fire representing his senses, his intellect being enlightened with the lamp of knowledge. Then he offers his said senses as offerings to his mind performing the acts of seeing etc ; his ever-changing mind to his power of speech, and that power of

speech to the sacred syllable "OM," which consists of three mystic vowels. He then dedicates the said sacred syllable "OM" to a Point, that point to sound, the sound to the Vital Principle, and this last-mentioned one to *Mahat*. He is then conveyed to the gods presiding over fire, Sun, day, as also to those who hold sway during the dawn and close of a day, during the bright half of a month, and on the day of the full moon, and to Brahma, one after another.

Thereafter he is converted into a gross object of this earth, then to a subtle thing, then again to a causal frame. Then being present in this latter form in everything, he is turned into the soul in the fourth state of its existence, namely *Turiya*. At long last after the said *Turiya* state of existence he attains to the form of Pure *Atman* or soul.

O King ! this process through attaining Emancipation has been called *Devajana*. Passing through all stages of this process, a self-communing person engrossed in introspection, and of entirely pacified soul, attains to the regions of excellence and is not born unto the world any more. (48--55)

O king ! Whoever (is whatsoever soul) perceives, with his eyes consisting of his knowledge of the *Shastras*, those two modes, namely *Pitrijana* and *Devajana* as described in the *Vedas*, is never overcome by infatuation though he be possessed of a body. The real entity that exists in the nascent condition of this body as its cause, and which abides after its destruction, comprises the enjoyment of the outside world as well as its enjoyer, all created beings of superior and inferior order, and the connotation as well as the denotation of terms. This entity is identified with the organs of perception as well as with the objects of perception ; it is delusion as well as knowledge. Just as, against all reason and common sense, reality is ascribed by boys to a reflected image having no actual existence, similarly this body consisting of the senses is merely fancied to be real but really possessing no reality in existence.

The body of a being is a fanciful shadow of the five ingri-

dients of earth, water, energy, air and ether ; and it can not be said either to be a result of the combination of these ingredients or anything evolved out of them. It is neither totally alienated from them nor associated with them ; but it is a hallucination.

These ingredients being compounds, must have been composed of other subtler elements. Even these latter are unreal, far less to speak of the former ones. So long as delusion holds sway over the mind, the error of falsely identifying one thing as another continues. During this temperament of the mind, the prescriptive and the prohibitory precepts of the *Shastras*, may hold good, even as the experiencing of sleep and wake is possible during a dream. (56—61).

A prudent sage by reflecting on the unity found among thoughts actions and things, and by perceiving the real nature of the soul, puts off the three states of slumber, wake and dream. By unity of thought is meant the recognition of no difference between causes and consequences like unto thinking the threads of a cloth to be the same as the cloth itself. This is possible as duality has no actual existenee.

O Ruler of the Earth ! the resignation of acts performed through the instrumentality of speech, the mind and the body, to the Supreme Brahman Himself, is called the unity of actions. By unity of things is meant the perception of the real significance of *Artha* and *Kama* with the distinction between them, as is gradually realised as a result of meditation on the absence of difference between one's own self, son and wife on the one hand and other corporeal beings on the other hand.

O king ! a person should perform actions with those objects which, in whatsoever agent, and from whatsoever source, are not prohibited for his use. In the absence of danger, he should not use other objects.

O monarch ! a person performing those acts and others enumerated in the Vedas and duly discharging his dutios attain

to the excellent state of the Lord Himself and become worthy of even His veneration, even if he continues to live in his home.

O thou godly-minded monarch ! as ye by serving the lotus-feet of Sri Krishna, have tided over many serious difficulties, and have celebrated many sacrifices after having conquered the guardians of the heavenly quarters, so may ye also cross easily over this ocean of existence through the instrumentality of that Lord who is the protector of all. (62—68).

O king ! it is due to the compassion of the great that fruition of service unto the Lord Sri Hari is attained to, and on the contrary ones attempts at pleasing the Lord is baffled. In some past cycle, I was born as a Gandharva Upavarshana by name, and I was then very much respected by other Gandharvas. Possessed of beauty, loveliness, gracefulness, and an amiable person and spreading good name, as the aroma of a flower, on all sides I was also a favourite with the damsels. Being lascivious and always being intoxicated, I used then to pass my time inside my seraglio.

Once upon a time, at a sacrifice celebrated by the celestials, the Gandharvas and the Apsara damsels were called upon by the creators of the worlds, to chant verses in honor of Lord Sri Hari. On coming to know of that invitation, like one insane I went there singing and surrounded by a band of women. ✓

There upon the creators of the worlds being informed of my contemptuous conduct as aforesaid cursed me in anger saying—"Being bereft of thy prosperity and powers be thou speedily born as a Sudra, because of thy having slighted us." ✓

Having been so cursed by the creators of the worlds (Prajapatis), I was soon born as the son of a female slave. Even in such a life of a lowly Sudra, in consequence of my keeping company with the reciters of the Vedas, and by virtue of my reverential service unto them, I attained to the excellent state of being the son of the self-create Brahma. (69—73).

I have described unto thee, O king, the duties of a householder. By a due discharge of them, he is cleansed of all impiety and very soon attains to the dignity of the anchorites. Surely in this world, Ye are immensely fortunate, inasmuch as the sages that sanctify the worlds come to Ye, and also the Supreme Brahman Himself assuming the human form resides in thy abodes. This Lord Sri Krishna is the *Brahman* who is identified with the perception of the ecstasy of eternal emancipation which is sought by the illustrious sages. This Great One is your beloved, friend, maternal cousin, soul, preceptor, executor of your commands, and worthy of your adoration. Even the mighty Lord Bhava and the lotus-sprung deity Brahma, have not been able with the help of their unsullied intellects, to describe even the semblance of His real nature. May that Lord of devotees be propitious unto us being worshipped with our reverence, self-control, and abstinence from useless speech.

The auspicious Suka said—Thus the foremost of the descendants of Bharata heard what was related unto him by the divine sage Narada. There upon being greatly enraptured and over come by devotional impulse, he worshipped Sri Krishna. Then the divine sage having greeted the Reverend One and the descendant of Pritha, went away having been worshipped by the them.

The king Yudhisthira was struck with wonder when he heard from the lips of the divine sage Narada, that Sri Krishna is the Supreme Brahman. Thus I have related unto thee the genealogy of the different dynasties sprung from the daughters of Daksha. The celestials, the Asuras, the mortals and the mobile and the immobile universe are all included in these dynasties. 74—78

BOOK VIII.

CHAPTER I.

DESCRIPTION OF MANWANTARA.

Om ! Salutation unto the reverend Lord Vasudeva.

The auspicious king Parikshit said :—O Brahman ! I have heard in detail the history of the Swayambhuva Manu, in which family were born the creators of the Universe. Do you now relate unto me the family-history of the other Manus.

O Brahman ! the learned ones refer to the auspicious birth and deeds of the Lord Sri Hari during a Manwantara. Do thou be pleased to relate them unto us who should like to attentively listen to your narration of them.

O Preceptor ! Do you also relate unto me in detail what the reverend Lord Sri Hari, who is the origin of the universe, did in the past Manwantaras, what he is doing in the present Manwantara, and what he will do in the Manwantara to come.

Thereat the auspicious sage Sukadeva said :—O king ! in the current Kalpa (cycle) already six Manus passed, and they were Swayambhuva and others. Of these six Swayambhuva Manu was the first and I have narrated to you about him, and the genesis of the gods in this Manwantara. For the purpose of spreading knowledge and delivering his preceptor, the Reverend One was born as the sons of Manu's daughters named Devahuti and Akuti. I have already related to you all about the worshipful Kapila, and now, O thou glory of the Kuru race, I shall relate unto you all about the worshipful Yajna.

The husband of Satarupa, lord Swayambhuva Manu, after having renounced royalty and enjoyment of sexual pleasures, entered the forest in company with his wife for performance of hard penances. (1—7).

Pressing the earth with the toe of his foot on the bank of the river named Sunanda for a long period of one hundred years, Swayambhuva Manu practised terrible austerities and he chanted in course of his penances as follows.

The auspicious Swayambhuva Manu said :—The creatures of the universe do in no wise know the reality of that Great Being who it is that solely spreads consciousness over the whole universe, but unto whom the creatures cannot impart consciousness ; and that Great Being remains awake when the creatures lie unconscious in slumber. This universe and every created object are pervaded by the presence and consciousness of that Supreme Purusha.

Therefore do Ye all men reap the greatest happiness by dedicating everything unto that Reverend One. Ye must not covet another's riches. Neither any person nor any eye can behold that God, who rides on *Suparna* (Garura), who is the abode of all beings, who has neither beginning nor end, nor middle, who has none that is his own and who has neither inside nor outside ; from whom occur the beginning and the end of this universe ; who pervades the whole universe ; who is all truth and who is the only Perfect Absolute Being.

That Supreme Lord is increase, real, self-manifesting, unchangeable, having the whole universe for His form, and many designations. He brings about the creation, preservation and destruction of this universe by means of His inherent power of illusion, and yet resigning that power of illusion by virtue of His supreme knowledge, He remains, Himself unaffected by the influence of that illusive energy. (8—13).

It is for this reason that sages perform acts at first with the view of ultimately giving them up. The person who in the first instance engages himself to action at length attains capability in renouncing them. The Omnipotent Lord engages Himself in acts, but does not suffer them to attract Him. So those persons that follow in His wake have not to despond,

but compass consummation by the attainment of self-control. I (Swayambhuva Manu) do take refuge under that Lord, who staying in the paths respectively adopted by Him in course of His various incarnations performeth acts befitting the time, place and object of those incarnations ; yet who is devoid of pride, who is without desire, and who is the Absolute Lord, who is not urged by others, who teacheth all being, and who is the stay of all religions.

The auspicious Sukadeva said :—As with his thoughts fully concentrated, Swayambhuva Manu was meditating within his mind as aforesaid, O king (Parikshit), the Asuras and Rakshasas seeing him so deeply engrossed had rushed towards him to satiate their hunger. On seeing them doing so, the Omnipresent and Almighty Lord Sri Hari, who is sacrifice, slew them in company with His son the deity *Jama*, and was thus esteemed as the Sovereign Lord of the celestial regions in the form of Indra.

The second Manu was named *Swarochisha*, and he was the offspring of *Agni* (the god of fire). The sons of Swarochisha, the second Manu, were named as Dyumat, Sushena, and Rochishmat. In this Manwantara were Rochana, as Indra, and Tushit and others as gods. Urgya, Stambha etc were the seven Brahma—knowing Rishis.

The illustrious sage Veda-sira had Tushita for his wife. She gave birth to the deity distinguished under the name of Bibhu. Thereupon eighty thousand vow-observing Rishis learnt vows from this sage named Bibhu (born as portion of the Reverend One) who followed the Brahmacaryya mode of life from his early childhood. (14—22).

The name of the third Manu was Uttama. He was a son of Priyavrata. O king ! the sons of Uttama were named Pavana, Srinjaya, Yagmapatra and others. During this Manwantara, Pramada and the six other sons of illustrious Vasistha were the seven sages. The deities were then Satya, Vedasruta, and Bhadra ; and Indra of this Manwantara was

named Satyajit. It was during this period that the Reverend Purushottama was born with Satyavrata and others as the son of Dharma by Sunrita, and He was celebrated by the name of Satyasena.

This Satyasena was an intimate friend of Satyajit, and he killed the wicked, impious, Yakshas and Rakshashas of false vows, and also such other beings as were given to afflicting the other creatures.

The fourth Manu, the brother of Ultama, was named Tamasa. He had ten sons named Pritha, Khyati, Nara, Ketu etc. In the Tamasa—Manwantara there were the gods going under the generic names of Satyaka, Hari and Vira, and the Indra of this Manwantara was named Trishikha. The seven sages of this Tamasa Manwantara were named Jyatirdharma and others. As a result of the influence of Yuga-dharma when the Vedas were almost extinct, then the sons of Vaidhriti who maintained the Vedas by dint of their respective powers, in this Manwantara they were named Vaidhriti deities. It was during this Manwantara that Lord Sri Hari was born as the son of the mighty Harimedha by his wife Harini. It was then that Lord Sri Hari was celebrated for rescuing the foremost of the elephants from an alligator.

The auspicious king asked:—O thou the illustrious son of Veda-Vyasa ! we are very eager to know from you as to how Lord Sri Hari had rescued the foremost of the elephants from the hold of an alligator. Surely that narration which recounts the praises of the Omnipotent and illustrious Hari must be fraught with mighty religious merit and filled with blessings, auspiciousness and well-being.

Thereat Sukadeva replied saying :—Having been thus asked by Parikshit, who was seated there with the determination of fasting unto death, to narrate the said story, Sukadeva, the mighty son of Veda-Vyasa, paying homage unto the pious monarch, began his narration in that assembly of ascetics, with 'Listen Ye Vipras ; (23—33).

CHAPTER II.

ENCOUNTER BETWEEN THE FOREMOST OF THE ELEPHANTS AND AN ALLIGATOR.

The auspicious Sukadeva spoke :—O king ! there was a great mountain known under the name of Trikuta of beautiful Scenic grandeur. That mountain was surrounded on all sides by the sea of milk, and its height is an Ayuta yojanas, and extended on all directions to the same measure as that of the height. Adorning the surrounding sea and the cardinal quarters that mountain, Trikuta, stood with a triad of summits, composed respectively of iron, silver and gold, and it stood spreading charms on all sides with its other summits embellished with various gems and metals, with the murmuring of the water of its fountains, with trees and shrubs, and with its valley filled with sporting Siddhas and charanas, Gandharvas, Vidyadharas, mighty Serpents, Kinnaras, and Apsaras. That mountain having its base beaten with waves all round, darkened the adjacent tracts and made them appear as if paved with green emerald stone.

There, in the caves of that mountain resounded with musical notes, proud lions roaring constantly from fear of their foes, and incapable of bearing with them. Various wild animals are roaming there in batches and thereby enhancing the scenic grandeur of the mountain. In orchards and avenues of the mountain sported into by celestials there the feathery race are singing melodious musical notes. The sparkling sands on the banks of the mountain streams and lakes are shining with the brilliance of rubies and emaralds. The water and air of the place are charged with the aroma spread due to the bathing of the celestial women in the water there. (1—8).

In one of the valleys of that mountain there was the garden celebrated by the name of Ritumat, as belonging to the great

and high-souled Varuna. That garden was the sporting-ground of celestial damsels, and it was garnished every where with trees and plants bearing flowers and fruits at all seasons.

O king ! surrounding the extensive mountain of Trikuta, there are Mandaras, Parijatas, Patalas, Asokas, Champakas, Mangoes, Piyalas, Panasas, Mangoes, Amratakas, Gubakas, Cocoanuts, Date-trees Pomegranets, Madhukas, Salas, Palms Tamalas, Asanas, Arjunas, Aristas, Uduvaras, Plakshas, Banians, Kingsukas, Sandal-trees, Pichumandas, Kovidaras, Saralas, Devadarus, Vines, Sugar-canies, Plantains Rose-apples, Vadairs, Akshas, Myrobalams, Amalakis, Vilwas, Kapithwas, Jamviras, and various other trees.

In that mountain there was an extensive lake, resplendent with golden lotuses, beautified with lilies, Utpalas, Keecharas, and Satapatras. The mountain was constantly resonant with the ceaseless humming of maddened black-bees and with the melodious notes of various birds. There in that mountain sport in flocks various aquatic birds such as swans, ruddy geese, chakrabakas and cranes. The lake in that mountain is echoed with the cries of water fowls, Koyastis, and Datyuhas in hundreds ; and the water of the lake is covered with the filaments of lotuses dropped in consequences of having been shaken by the sporting of fishes and tortoises therein. The said lake of the mountain is surrounded on all sides with trees and plants such as Kadamvas, Canes, Nalas, Nipas, Vanjulakas, Kundas, Kuruvakas, Asokas, Shirishas, Kutajas, Ingudas, Kuvjakas, Swarna-Juthis, Nagas, Punnagas, Yatis, Mallikas, Satapatras, Madhavis, and Jalakas etc. And besides' as aforesaid the mountain itself was adorned with trees on its banks, bearing flowers and fruits through-out all seasons. (9—19).

Once upon a time the leader of elephants dwelling in that forest over the mountain, having been accompanied by female elephants ranging about, fell to breaking the trees and devastating a large thorny bush consisting of canes and Kichaka bamboos. Having known this dangerous revellry of that leader

of elephants, the other elephants of the forest with the lions, tigers, rhinoceroses, huge serpents, white and black Sarabhas, chamaris and the other animals being stricken with fright began to fly away in all directions. But beasts of comparatively inferior mettle such as wolves, boars, buffaloes, bears, porcupines, Gopuchhas, Thalavrikas, Monkeys, hares etc used to range elsewhere in more secure places to avoid suffering as a result of the ravaging revellry of that leader of elephants.

Having been surrounded by a herd of male and female elephants oppressed with heat and followed by young elephants dropping temporal fluids, and accompanied by swarms of black-bees feasting thereon,—that leader of elephants, shaking the mountain to its centre with his huge weight, having his eyes wild from youthful vigour went towards the lake having been attacted by the fragrant breeze of the lake covered with lotus-dust, in company with his herd parching with thirst.

Thereafter bathing in that lake containing transparent and neetarime water as covered with the dust of various species of lotuses, drank the water to his fill raising the water through his trunk. Having thus been refreshed himself by the bath in that cool water, like an affectionate host he got the young and female elephants by raising the water with his trunk and spraying same over them, and he also had them drunk the water.

But having been intoxicated with the influence of passion and being deprived of good sense by the illusory will of the self-create (Brahma), that leader of elephants did not perceive that his conduct was causing pain and disturbance to others. Thereupon it came so to pass, as though under the commission of Sovereign Destiny, an equally huge and powerful alligator being fired with wrath seized that leader of elephants by the leg.

Having fallen into this mishap, that exceedingly mighty leader of elephants had put forth all his strength to free himself from the hold of the mighty alligator. On finding that leader

of their herd being so powerfully pulled down by that as great a mighty alligator, the female elephants became frightened and set up loud shrieks in a forlorn condition of mind. At that time the other elephants of the herd held fast the leg of their leader and tried their combined strength to free him from the forcible hold of the alligator : but they did not succeed in their attempts at rescuing him.

O lord of the Earth (Parikshit) ! as the said alligator and the leader of elephants were thus engaged in the tug-of-war, so to say, pulling each other respectively from inside and outside the water of the lake, one thousand years elapsed without seeing either of them give up the ghost,—and there at the celestials marvelled greatly on that incident. (20—29).

After a long lapse of time, however, the spirit of tenacity strength and vigor of the organs of that foremost of elephants began to wear away, and as a result thereof the elephant being so dragged constantly into the water had grown feebler and feebler,—the reverse being the case with the mighty alligator.

Being fallen into such a peril threatening his life, and having grown feebler gradually,—that huge bodied being (the elephant) being incapable of freeing himself, reflected for a long time and then hit upon the following plan.

The mighty elephant observed :—"These elephants, kinsmen of mine are incapable of rescuing me, who have come by such a sad plight. What to speak of then about the female elephants on being successful in freeing myself. Therefore, I shall seek the protection of the supreme lord who is the refuge even of Brahma and the other deities. I must seek the refuge of that Lord who rescueth a forlorn and affrighted one, vehemently pursued with terrific speed by a serpent resembling the Destroyer, and from fear of whom Death himself flies away." (30—34).

CHAPTER III.

LIBERATION OF THE LEADER OF ELEPHANTS.

The auspicious Sukadeva said :—O king ! Having made up his mind as aforesaid, that leader of elephants, concentrating his thoughts within his heart, began then to recite the holy hymn which he had learnt in his previous birth.

The mighty elephant began to chant the holy hymn as follows :—“Salutations unto that Reverend One who endues all beings with consciousness ; the Lord who is the soul of the Universe, who constitutes the germens of the form or frame of things and beings identifying Himself as the Supreme Deity. I can but meditate upon Him. I do take refuge under that self-create one in whom is established this Universe, from whom it hath sprung, by whom it hath been created and who Himself constitutes it, and who is distinct from cause and effect. May the Supreme Lord, who witnesses both the evolution and dissolution of this universe established in Himself by His energy of illusion, who manifests Himself by His own power and who manifests even those things that themselves manifest other things. May that Great God protect me. (1—4).

“May the Reverend One protect me, the Supreme Lord of the Universe who presided over the profound darkness that alone remained after the worlds together with their presiding deities had met with dissolution. What to speak of the common people about understanding or describing Him, whose real nature (*Swarupa*) cannot be comprehended even by the mighty sages and celestials. The Lord is beyond full comprehension, and He performs various actions in various forms.

“May that Reverend One be my refuge, desirous of beholding whose auspicious feet capable of conferring well-being unto all, even the eminently pious ones live in forest renouncing all company and association and identifying every object of

the Universe with *self*, lead the austere mode of *Brahmacharya* life.

“Salutation unto Him who hath no birth, no act, no name, no form, no merit, no demerit, and at the same time who for the purpose of creating and destroying beings by virtue of his energy of illusion, assumes various forms in harmony with the exigencies of respective times.

“Salutations unto the Supreme Lord, who is Brahma, who is Infinite Power, who is without a form and yet capable of assuming countless forms ; and salutation unto Him of wonderful deeds.”

“Salutation unto Him who is capable of being attained to only by following a life of mendicancy without the principles, and devoid of acts, unto the Lord capable of granting emancipation, and who confers the blessings of *Nirvana*.

“Salutation unto Him who is peace, who is terrific, who is fatuous, who acts in accordance with the Principles such as *Sattwa* etc., who is without difference, who is even-natured, and who has profound intelligence. (5—12).

“Salutation unto Thee, O Lord, who art the Soul, who art the Lord of Religion and stay of Piety, who art the Witness par excellence identified with the *Purusha* defined in the Sankhya system of Philosophy ; unto the Origin of all and unto the Origin of even Prakriti herself.”

“Salutation unto Him who sees all the objects of the senses, who is shadowed forth by the functions of the organs, and who is betokened by shadows consisting of the unreal even as an image reflected in water betokens the object reflected thereon, and whose presence is slightly perceptible as gilding the face of nature.”

“Salutation unto Thee who art the cause of the All, who art thyself without any cause ; who dost constitute the wondrous cause of creations, who art all the Yamas, who art the mighty Main, the source of emancipation, and the greatest refuge of every creature.”

“Salutation unto Him who is knowledge concealed under the attributes, like fire lying concealed in an Arani, who hath renounced injunctions and interdictions alike by virtue of his knowledge, and who manifests himself by his own power.”

“Salutation unto Thee who severest the fetters of ignorance of the creatures like me, who art emancipated, who art running over with mercy, and who art never idle, who as the ranger of hearts makest up the knowledge of all corporate beings, who art capable of resembling every creature, and who notwithstanding knowest no division.”

“Salutation unto Thee who art incapable of being attained to by those attached to their bodies, sons, friends, houses, wealth, servants etc., who art devoid of qualities and company, who art realised in the hearts of emancipated souls, who art the Omnipotent spirit instinct with knowledge.”

“May that Reverend One of boundless mercy, worshipping whom persons seeking righteousness, wealth, desire and emancipation obtain their wished for objects as well as other blessings and undeteriorating bodies, bring about my deliverance.” (13—19).

“I do chant hymns unto HIm who is the Supreme Brahma, and Prime Purusha, who is Akshara, who is capable of being attained to by spiritual exercises such as Yoga etc., whose glories are sung by persons devoted unto HIm, who is the sea of joy, whose exceedingly wonderful and auspicious nature fraught with treasures untold in the presence of the Almighty Lord, who desires nothing whatever, who is above the range of the senses, who is subtle, distant and Absolute, and who is the origin of every thing, with a modicum of whose energy the mobile and the immobile creatures and creations, the deities, and even Brahma etc., the Vedas, and the worlds have been created under diverse designations and in different forms.”

“I do meditate upon Him, from whom have sprung the

stream of qualities, intelligence, mind and the body, even as the tongue of a flame issues from out of the flame itself, or just as the rays of the sun issue from the sun itself, and also each of them becomes extinct respectively in the sun and fire, He is neither a deity, nor an Asura, nor a bird, nor a beast of the mid-sphere ; He is neither a female, nor a male, nor a hermaphrodite ; He is neither any quality, nor any act ; He is neither existence or non-existent. He consists of that which extends after everything that finds its end, and He is infinity of souls by virtue of His energy of illusion. Glory be to that Ultimate Great One without an end ; I do not seek Him for this my life. (20—24).”

“May that Reverend One free me for the time being in this transitory world. I do not any longer desire to live, what have I to do with this elephant-life hemming me round internally and externally darkness of ignorance. But I do now only crave for that emancipation which the destructive influence of time cannot touch, and which lifts the veil that enshrouds the light of knowledge.”

“I do bow down unto that creator of the Universe, who is the contents of the Vedas, the soul of the universe, the Lord without a birth, and the Supreme stay of all creatures.”

“I do bow down unto that foremost of Yogins, who is beheld by such Yogins who have burnt up their acts by Yoga exercises, and the Lord who is perceived by such Yogins in their hearts through the virtue of Yoga.”

“Salutation unto Thee, O Lord, the vigor of whose three Principles is irresistible, who dost manifest Thyself as the objects of the senses, and who art incapable of being attained to by persons of perverse understanding.”

“I do bow down unto that Supreme Deity, in consequence of having their souls enveloped in whose energy of illusion, people do not perceive them and who is difficult of being obtained.”

The auspicious Sukadeva spoke :—O king ! when Brahma and the other deities, being full of pride in their minds on their respective forms of various kinds, did not approach on hearing the unspecialising hymn of the said leader of elephants, Lord Sri Hari, who is the soul of every being, having a form synthetical of those of all the deities, made His appearance on that uncommon scene. Thereupon after seeing that foremost of elephants thus distressed and having heard the hymn chanted by him as addressed unto Him, that Lord as stay of the universe, in company with the celestials singing on His praises, riding on His celebrated career Garura, ranging every where at His will, and being equipped with His celebrated weapon such as the discus (*Sudarsana-Chakra*), had swiftly dropped down at the spot where that foremost of elephants was thus fallen into the plight.

Just on seeing Lord Sri Hari appearing in the sky being mounted on Garura, with His discus upraised, the elephant lifted up his trunk holding a lotus, and began to speak with difficulty as follows :—

“O Narayana ! O thou Preceptor of all creatures ! I do reverentially bow down unto Thee.”

Seeing the elephant in trouble, the self-create Lord melted in mercy, speedily descended down from Garura and had dragged out both the elephant and the alligator, and cutting off the head of the latter with His discus, delivered the former in the presence of the celestials present there. (30—33).

CHAPTER IV.

THE LEADER OF ELEPHANTS ATTAINS TO HEAVEN.

The auspicious Sankadeva said :—O king ! On seeing that wonderful seat of Lord Sri Hari, the celestials headed by Brahma and Siva (the Trident-bearer deity) along with the great Rishis and Gandharvas, extolled that mighty deed of the Lord and had showered flowers on His head. Then the celestial kettle-drums were sounded, and the Gandharvas sang and danced in joy ; and also the saints, the Charanas and Siddhas sang the glories of that foremost of male beings, Narayana.

O king, a Gandharva named Huhu having been imprecated curse by Devala was born in that form of the alligator. He having thus been freed from that curse through the mercy of the Lord, instantly assumed an excellent form and having saluted by bowing his head down unto that auspicious Lord Narayana who hath no change, and began to chant hymns about His glories. Thereby having been purged of all sins, and going round the Lord reverentially and bowing down unto Him, had repaired to his own region. (1—5).

In the other side, by virtue of his having been touched by the auspicious palms of hand of the Reverend One that leader of elephants was freed from the fetters of ignorance, and having attained to the form of the Lord, being furnished with four hands and clad in a yellow raiment.

That leader of Elephants in the previous birth was a monarch,—the crown of those dwelling in Pandya-desa (Dravira)—and was celebrated by the name of Indradyumna, devotedly attached to the worship of Vishnu. Once on a time dwelling in a hermitage in the *Kulachala* mountain, that self-controlled monarch, observing the vow of silence, wearing a head of matted-locks, leading a life of self-mortification and performing ablutions regularly, was engaged in the worship of Lord Sri Hari. It came so to pass that accompanied by his disciples the

highly renowned Agastya Rishi came there. On seeing king Indradyumna so silently seated in solitude, without paying him due homage, Agastya Rishi was wrought up with wrath. Thereupon that renowned Rishi imprecated the following curse on him (the king).

The auspicious Agastya Rishi said :—“Let this wicked wight, who is devoid of proper sense, and who is a slighter of Brahmana, presently attain to the form of an elephant, the creature whose understanding is so perverse like his.” (6—10).

The auspicious Sukadeva again went on saying :—O king ! having so cursed the monarch Indradyumna, the renowned Agastya Rishi had left the place in company with his followers. Thereupon, taking that incident as the decree of Destiny, the king Indradyumna entered into the existence of an elephant, which abolishes the memory of everything connected with the Reverend One ; although by virtue of his adorations of Hari, he subsequently regained his reminiscences.

Having delivered that chief of the elephants, the lotus-navelled deity *Padmanabha* being accompanied by the former being transformed into one of his followers, went to his wonderful abode. At that time the Gandharvas, Siddhas, and celestials began chanting hymns extolling His glorious deeds.

O mighty king ! illustrating the power of Krishna, as it does, this narration on the deliverance of the chief of the elephants, which I have just related to you, and which you have heard, confers heaven and fame and destroys the sins resulting from the influence of *Kali*, and also removes bad dreams.

O thou best of the kuru-race ! being desirous of their well-being, twice-born ones, rising from their bed in the morning, and purifying themselves, recite this sacred narration with a view to getting rid of various bad dreams.

Then, O thou the foremost of the kurus, in the hearing of all beings, the Reverend Lord Sri Hari permeated with the essence of all objects and having been well-pleased, addre-

ssed that chief of elephants by the following names. (11—15).

The auspicious Reverend One spoke saying :—Those that rising up at the latter part of the night and concentrating their thought shall remember Me or Thee or this tank as surrounded by the hills, their thoughts and caves and woods, or these bushos of canes and *Kichaka* bamboos or these *Devadaru* trees, or these peaks, or these tracts as consecrated to Brahma, Myself and Siva, or My favourite haunt—the sea of milk—or the shinning white Island, or Srivatsa, or Kaustubha, or My garland, or My mace named *Kaumodoki*, or My Sudarsana-chakra, or My conch named Panchajanya, or Suparna My career (Garura)—the king of birds—or Sesha, or My Subtle digits, the goddess Sri, having her home in My bosom, or Brahma, or the divine-sage Narada, or Bhava, or Prahlada, or the deeds performed by Me in My various Incarnations, such as the Fish, Tortoise, the Boar etc as fraught with infinite religious merit, or the Sun, or the Moon, or the god of Fire, or the characteristics or reverence, or the wife of the Moon and Kasyapa named Dakshayani, or Ganga (the Ganges), the Saraswati, the Nanda, or the Kalindi, or the white Elephant, or the Dhruva, or the seven Brahmarshis, or eminently pious individuals, or My *Bibhuti* (the wealth of power),—those that remember these are purged of from every sin. On these, that on the departure of the night, hymns me by means of the narration of this incident, I will bestow excellent state after their departure from the then life.

The auspicious Sukadeva said :—After having uttered the above behest, Lord Hrishikesa blew that best of conches, gladdening the hearts of the celestial hosts,—and then departed ascending His career Garura, the king of birds. (16—26.)

CHAPTER V.

BRAHMA HYMNS THE REVEREND ONE.

The auspicious Sukadeva said :— O king ! I have thus related to you the sin-destroying story of Lord Sri Hari in connection with his liberating the leader of elephants. Do you now listen to the sacred story of Raivata, or Vaivaswata-Manwantara.

The fifth Manu was named Raivata and he was consanguine brother of Tamasa Manu. Raivata had several sons named Vali, Vindhya and others with Arjuna at their head. In this Manwantara Vibhu was Indra, the celestials were Bhutamaya and others, and the Rishis were Hiranyaroma, Vedasira, Urdhavahu and others.

In this Manwantara, the Reverend One was born as Sukra's son in the womb of Vikuntha. The Lord was born with a portion of His energy and that of the foremost of the celestials dwelling in Vaikuntha. The Lord in this incarnation was named Vaikuntha. It was to meet her request and thereby to please His Consort the divine *Rama* (Lakshmi) that the Lord Vaikuntha had built the region after His name Vaikuntha, which excellent region was worshipped by all the worlds.

O king ! I have already described only some of the special excellence and qualities of the Lord Vaikuntha ; because any person who may boast of being able to recount in whole all the dignified qualities and perfection of excellence, can be said to be as well capable of recounting the particles of dust of the whole Earth. (1—6).

O king ! the name of sixth Manu was Chakshusha. He was the son of Chakshu. The sons of Chakshusha Manu were named Puru, Purusha, Sudyumna, and others. In this Manwantara the Indra was named Mantradruma, the celestials were named Apya and others, and the Rishis were named Haryashmat, Viraka and others.

In this Manwantara, the Reverend Lord of the Universe with a portion of his energy and under the name of Ajita was born as the son of Vairaja in the womb of his wife named Devasambuti. The mighty Ajit being under the deep water of the ocean in the form of a Kurma (tortoise) had held up on his back the whirling Mandara mountain, and thereby churning the ocean had obtained Ambrosia for the satisfaction and on behalf of the celestials.

At this stage of the narration, the auspicious Monarch asked saying :— O Brahman ! do thou be pleased to relate the wonderful deeds of the mighty Lord Sri Hari, as to how did he churned the said ocean having milk as its water, and also the object the Lord had in view in doing so, and also as to the way in which assuming the form of an aquatic animal as a tortoise, He had held up on His back the Mandara mountain, and also how thereby the celestials, obtained Ambrosia, along with the narration in detail about evrything besides the above as connected with this event. I beg to submit in this connection that this feat on the Reverend One appears to me wonderful and I should like to hear everything from you in this connection,— thy narration of the glories of the Lord being so soothing as I am not feeling satisfied with hearing them, my desire for hearing more is ever tormenting me. (7—13)

The illustrious Suta said :—O ye twice-born ones ! having been thus questioned by the auspicious king Parikshit, the revered son of Dwaipayana Vyasa (Sukadeva) being well-pleased thus began to relate the prowess of Lord Sri Hari.

The auspicious Sukadeva said :—When the celestials, being sorely assailed in conflict by the Asuras possessing excellent weapons, began to drop in numbers being deprived of their lives and did not revive ; also when in consonance with the curse of the renowned Rishi Durvasa, the three worlds with those of Indra were bereft of all auspiciousness, sacrifices and other religious ceremonies and such other righteous deeds ceased to be performed,—the gods headed by Mahendra and

Varuna had held a conclave for consultation but failed to ascertain their cause.

Thereupon the celestials in a body set out for the court of Brahma, the region situated on the crest of the Meru mountain ; and humbling themselves, had acquainted Paramesthi with the state of things that existed then.

On seeing Indra, the wind-god *Pavana* and other gods shorn of their strength and splendour, and seeing the regions plunged in misfortune, and the Asuras in that proportion well advanced,— the creator Brahma concentrating his thoughts remembered the Prime Purusha, and that Supreme and Omnipotent being with his countenance expanded in emotion, had thus addressed the gods present saying :—

Brahma said :— Let us seek the refuge of that undecaying One a portion of whose energy hath brought into being myself, Bhava, You all the gods, Asuras, human beings, beasts, trees, and creatures generated by heat and damp. He hath none who deserve to be slain, nor any that are worthy of being protected by Him ; yet He in the fullness of time assumes the principles of goodness, energy and dullness for the purpose of creation, protection and dissolution. Now is time for His maintaining and sustaining creatures, and for maintaining corporeal beings, he stayeth, assuming the Principles of goodness. Therefore we will take refuge with the Preceptor of the universe, attached to the celestials, he will bring about our welfare, as we constitute his kindred. (14—23).

The auspicious Sukadeva said :— Having thus spoken to the celestials, O repressor of foes, Vedha (Brahma) in company with the deities, went to the transcendental regions of the Invincible one, lying beyond the region of Dullness. Arriving at that excellent region, Brahma, concentrating his thoughts in the language of Veda, began to hymn Him whose form is incapable of being beheld, but of whom (Brahma) had heard before.

The auspicious Brahma said :—O God ! we bow down unto

Thee who art not subject to any change, who art the Truth, who art Infinite, who werst at the beginning, who rangest in every heart, who hath no form, who art incapable of being reached by argument, who outruns even thought, who cannot be described by speech, who is worthy, and who art the Prime. We do take refuge under that Reverend One who is cognisant of life, mind, intellect and soul, who manifests himself as both organs and that hinges on which they exercise themselves, who is free from ignorance resembling the ignorance of a person beholding a dream, who is without a body, who pervades everywhere like the sky, who is devoid of knowledge and ignorance, who is eternal felicity, and who appears in the three *Yugas*. Let us resort to that eternal Deity who is called the nave (support) of the wheel (body) of a creature, which is set to action by the illusive energy, which is at one with mind, which has fifteen rods (ten organs of sense and five vital breaths), which has three (qualities) naves, eight fellies (nature) and which is fickle as the lightning ; who is identical with knowledge, beyond the quality of darkness, who is visible and invisible, who is without end and eternal, who is seated on Garura, and whom the patient sages adore with asceticism.

We do bow down unto Him, whose illusive energy cannot be assailed by any one, and by which creatures are possessed and cannot know themselves, who has conquered His *Abman* and its qualities, who is the great Lord and who equally resides in the heart of all creatures. (24—30).

These Rishis and the celestials including ourselves have been created by His predominant quality of goodness *Sattwa*, and yet we have not been able to fully comprehend His subtle form which is equally manifest internally and externally; how can then the Asuras and such other creatures comprehend His real nature ? The Asuras and such other creatures having, as they are, been arisen out of the qualities of Energy *Rajas* and darkness *Tamas*.

May that great Brahman, the Prime Purusha, who is Great

in Himself and endued with great effulgence, whose two feet represent this Earth created by Himself and wherein exists the fourfold creation,—be propitiated unto us.

May the Reverend One endued with great wealth be pleased unto us. The seminal fluid of that Lord is the water from which have been engendered the creatures and the presiding deities and by which they sustain themselves and become nourished.

May that Lord of great spiritual wealth, whose mind is Soma, who is the food and sustenance to the celestials, and is therefore their life and strength, and who is the nourisher of all trees and creatures, be propitiated with us.

May He of great spiritual wealth, be pleased with us, whose mouth is fire, from which have originated the Vedas, and which is engendered for the performance of Vedic, rites and which in the belly cooks the food.

May He, of great spiritual wealth, be pleased with us, whose eye is the sun, who is the presiding deity of the paths of the celestials identical with three sorts of learning, who is the place of worship for Brahma, who is the source of final liberation, who is eternal and identical with death.

May He, of great spiritual wealth, be propitiated with us, proceeding from whose vital breath the wind consists of the strength, energy and vital power of all creatures; mobile and immobile and whom we follow as the servants follow their masters.

May He of great spiritual wealth, be propitiated with us, from whose ears have originated the quarters, from whose heart the pores of the body, and from whose navel the sky which is the stay of vital breath, organs of sense, the air and the body. (31—39).

May He of great spiritual wealth, be propitiated with us, from whose energy has originated Mohendra, from whose delight the celestials, from whose anger Girisha, from whose intellect Brahma, from the pores of whose body the Vedas and

from whose organ of excretion have originated the Rishis and the patriarchs.

May He of great spiritual wealth, be pleased with us, from whose breast has sprung Sree (goddess of wealth), from whose shadow the Pitrîs, from whose breast virtue, from whose back vice, from whose head the heaven and from whose organ of enjoyment the Asuras.

May He of great spiritual wealth, be propitiated with us, from whose mouth have originated the Brahmanas, and the secret Vedas, from whose arms the Kshatriyas and the strength, from whose thighs the Vaisyas and their skill and from whose feet the Sudras and the spirit of servility.

May He of great spiritual wealth, be propitiated with us, from whose lips has originated avarice, from the upper lip delight, from nose physical grace and from whose touch the desire which is so beneficial to the beasts, from whose eye-brows the God of Death and from whose eye-lashes *Kala*.

May He endued with great spiritual wealth, be pleased unto us, by whose illusive energy of Yoga, as designated by the great, have been created the elements, time, actions, qualities and this world, for they are all hard of being conceived by even the great intellects. (39—43).

Salutation unto Him, whose energy is quiescent, whose *Atman* is perfect for attaining to the kingdom of heaven, and is not attached to the qualities created by *Maya* and whose movements are like the air. Resorting unto Thee, O Lord, we are anxious to behold Thine smiling lotus-like countenance ; do Thou be pleased to manifest Thine real self, so that it may come within the range of comprehension by our senses.

Do Thou, O Lord, incarnating Thyself at times out of Thy own accord, accomplish the wonderful performances, O Thou Great One, that are beyond our capability. The actions dedicated to Thee are not like those of bodily beings distressed with worldliness, which are productive of immense miseries and of lesser fruits. Even the least practice of action, when dedicated

to the Deity, does not lead to fruitlessness ; for He the Supreme Deity is the soul of all people, and therefore loving and well-wishing. As the sprinkling of water at the root of a tree leads to the watering of its trunk and branches, so the worship of Vishnu leads to worship of all others and *Atman*.

Salutation unto Thee whose nature and actions are above any description, who art without end, devoid of qualities, lord of qualities and who always dost exist in Thine real self. (44—50).

CHAPTER VI.

THE GODS AND ASURAS ATTEMPT AT RAISING AMBROSIA.

The auspicious Sukadeva said :—Having been so eulogised by the celestials, the Divine Lord Sri Hari appeared in their view. He looked as greatly effulgent as the rising of the thousand-rayed Sun. The eyes of the celestials were dazzled by that great effulgence of the Lord. Being so dazzled they could not observe the sky, quarters, the earth and even themselves ; far less to speak of their looking on to the Lord Himself.

Thereupon the Divine Brahma along with the mighty Siva began to chant Him, and beheld the form of the Lord like the transparent emerald beautified with a pair of lotus-like eyes. The form of the Lord was clad with a yellow raiment resembling burning gold. All the limbs of the Lord were graceful and lovely, the countenance was beautiful and the eye-brows were captivating ; His head was furnished with a crown crested with highly precious gems, adorned with two *Keyuras*, and His fully-blossomed-lotus-like countenance was beautified with two ear-rings pendant over and adorning the two rosy cheeks. He was adorned with *Kanchukas* bracelets, necklace and *Nupuras*. On His throat was the *Kaustubha* jewel, on His breast was *Sree*

and around his neck was the garland of wild flowers. He was being worshipped by His own best of weapons such as *Sudarsana chakra* and others assuming forms. The foremost of the celestials, Brahma and Siva with the other immortals were saluting Him with their bent down heads and other limbs, and He was being eulogised by Brahma as follows. √(1--7).

The auspicious Brahma said :—O Lord ! this thy form is graced by the graces of Sree (Lakshmi). Thyself being devoid of qualities, thou hast no birth, no existence and no destruction. It is for this reason that the learned ones designate Thee as the ocean of the felicity of emancipation ; and yet thou art subtle of the most subtle. As a matter of fact the number of Thy forms is innumerable. Salutation unto Thee of great greatness which is beyond comprehension.

O Thou foremost of Purushas ! O Thou controller of the Universe ! This Thine holy form ought to be adored by persons desirous of welfare by means of *Tantric* and *Vedic* rites. The entire Universe is manifested in this Thy form, and therefore it is that I behold in Thy form ourselves along with the three worlds. This universe exists in thee from the begining, it is so in the middle and so it shall be in the end. Thou art absolutely independent, and the past, present and future exists in Thee. Thou art the begining, middle and the end of the Universe, just as earth constitutes those stages of an earthen-pot, because Thou dost reign supreme over the great.

O God ! Thou didst by Thine own illusive energy create this Universe and then enter into it. So even at the end of qualities the learned and intelligent sages behold Thee by their mind, as being devoid of qualities. By energetic endeavour people find fire in wood, clarified butter in cow, water and food in earth and livelihood in manliness ; so the sages say that thou dost exist in qualities and thou art perceived by understanding.

O Lord ! O thou lotus-navelled Diety ! on beholding Thee to appear here, who art our much longed for object, we have

been greatly delighted, just as the elephants assailed by forest-fire are on seeing the water of the Ganges. Do thou now accomplish our object for which with all the Patriarchs we have arrived at Thine foot. Thou being Omniscient, knowest endless things, what can others therefore communicate unto Thee ? Myself, Girisha, the other celestials, Daksha and other Patriarchs,—have all been individually manifest from thee like scintillations of fire, and we have not been able to comprehend thine effulgence and might. Do thou be graciously disposed to communicate counsels unto the celestials and the twice-born ones. (8—15).

The auspicious Sukadeva said :—O King ! having been eulogised, as narrated above, by Brahma and the other celestials, and having been apprised of their object in doing so, the Reverend One addressed Brahma and the other celestials in words grave as the muttering of clouds, when they were standing before Him with folded palms and controlled senses. Though that Lord of the Universe was alone capable of accomplishing their object, still being desirous of sporting with the churning of the ocean he gave vent to the following words :—

The auspicious Reverend One said :—Alas ! O Brahma ! O Shambhu ! O ye celestials and Ghandharvas ! do ye with close attention listen to my words and thereby your well-being shall be accomplished. The Daityas and Danavas have obtained the favour of Shukracharya, their spiritual preceptor ; do ye make peace with them for so long as your multiplication does not become possible. When the object is very important, it is better for its accomplishment to make peace with enemies as a serpent does with a mouse. Do ye soon endeavour for bringing out nectar drinking where of make even the mortals immortal. Do ye therefore combine soon with the Daityas and Danavas and endeavour in obtaining nectar by the following process.

Throw all sorts of creepers, grass and *Oshadhis* in the ocean

of milk. Make the mountain Mandara the churning rod, and Vasuki, the King of Nagas the churning rope. Then do ye by my help assiduously churn the ocean. The Daityas and Danavas shall only be participating in the endeavour for the success, and ye shall reap the fruits thereof.

O celestials ! keeping that motive in the mind ye do yield to whatever the Asuras will be dictating you. Bear in mind that all objects are easily accomplished by humility and not by anger. Be ye not afraid of the poison which shall come out as a result of the churning of the ocean ; nor do ye cherish any other desire or nor show anger for non-fulfilment of any desire, till the accomplishment of the real success in view. (16—27).

The auspicious Sukadeva said :—After having thus instructed the celestials, the Reverend One, the most exalted Purusha, disappeared before them. O King ! He is the Almighty God and He hath His course at His will. Thereafter, having bowed down unto the Lord of Universe, Brahma and Siva repaired to their respective habitations ; and having resolved upon securing peace, all the celestials went to Vali, the King of the Asuras.

The illustrious King of Daityas (Vali) who was well-versed with opportune hours of making peace and warfare, then prevented his soldiers to kill the celestials ; but those powerful soldiers were worked up with anger on beholding those celestials who were then bereft of armours and weapons.

Those celestials then arrived at the place where Virochana's son (Vali) was, after having conquered the three worlds. Vali was then guarded by the leaders of Asura armies and was being attended to by highly beautiful damsels. Then having consoled the Daitya King with sweet words, the greatly intelligent Mohendra placed before him, as instructed by the Divine One, the plans and proposal of churning the ocean. The words of Mohendra pleased the King of Daityas as well as other Asura leaders who were present there, such as

Shamvara, Aristhanemi, Pauloma, Kalakeya, and the other Asuras then dwelling in Tripura.

Thereupon making peace and friendship, O slayer of enemies (King Parikshit) ; the celestials and Asuras began to make huge preparations for finding out nectar. Thereafter those irrepressible celestials and Asuras rooted out with great force the Mandara mountain and proceeded towards the ocean with great uproar. (28—33).

Though Indra with other celestials and Vail with other Danavas were very strong and their arms were long and powerful like *Parighas*, they felt greatly worn out after carrying that mountain to a long distance. As a result of such fatigue they had to drop the mountain on the way. In consequence of the dropping of that huge mountain of golden peaks with great velocity, a large number of celestials and Asuras were crushed down.

Thinking those celestials and Asuras as having their arms broken and minds dispirited, the Divine Lord having Garura as His emblem arrived at that place and beholding those injured deities and Danavas crushed down by the fall of that mountain revived them by His resuscitating looks. After having done that the Reverend One with the ease as in sport raised that mountain with one hand and placed it on the back of His celebrated career Garura and then Himself also mounting on His career proceeded on towards the ocean of milk, being surrounded by the celestials and Asuras. Having reached the ocean, that best of birds placed the mountain in the ocean and being so desired by the Lord went away from the shore of that ocean. (34—39).

CHAPTER VII.

POISON RESULTS FROM CHURNING OF THE OCEAN.

The auspicious Sukadeva said :— O thou foremost of the Kuru race ! The celestials and Asuras said unto the king of Snakes, Vasuki, “thou shalt also participate in the neectar that shall arise from the churning of the ocean” and making him (Vasuki) the churning rope bound him round the mount Mandara, and then with controlled minds began to churn the ocean for obtaining neectar.

First of all Lord Sri Hari held the head-side of Vasuki, and then the celestials also proceeded towards that direction, as they considered holding the head-side of the snake as an act of manliness. At this the Daityas said, “we have studied the Vedas and learnt the Shastras, and we have attained celebrity for our birth and actions. There is, therefore, no reason why we should be holding the hind-side of the snake which is inauspicious.” Saying this, the Asuras stood by silently.

On finding the Daityas stand still, that foremost of the Purushas expressed a smile and thereafter leaving off the fore-part of Vasuki, held the hind-part along with the immortals. When thus a division of place was made by Sri Hari,—the sons of Kasyapa (the Danavas) with great assiduity began to churn the ocean for obtaining neectar.

O descendant of Pandu ! thus the ocean began to be churned ; but the Mandara mountain, which was made the churning-rod, had no adequate support under it. For that reason, due to its immense weight, even though it was held with great force by the celestials and Asuras, the mountain gradually went down under the bottom of the ocean.

On seeing their manliness thus defeated by the powerful destiny, the minds of the celestials and the Asuras were greatly dejected and their countenances became pale. But immeasurable is the prowess and unfailing is the determination of God.

Beholding that ordinance of the lord of obstacles, the Reverend One assumed the wonderful form of huge tortoise, dived into the ocean and held up the Mandara mountain on its back.

Beholding that sunken mountain to be so raised up, the celestials and the Asuras felt greatly delighted and were then encouraged to assiduously engage themselves in churning the ocean. The Lord in the form of the tortoise was in extent like a huge island covering a space of one lakh yoyanas, and held up the mountain on its back. (1—9).

O king ! being shaken by the velocity of the powerful arms of those celestials and Asuras the Mandara mountain, as the churning rod, began to move on the back of the tortoise. Thereat that huge form of the tortoise, as assumed by the Lord Himself, felt that movement of the mountain on its back as itchings of its back. Thereafter, pervading through the minds of the Asuras in Asura-nature, that omniscient Lord increased their strength and prowess. Also pervading through the minds of the celestials in their nature, the Lord excited them in applying more vigor to do the task. That Reverend One also as impereceptibly entered into the mind of Vasuki and made him also to feel stronger. After that, assuming thousand arms the Lord stood there like another mountain, holding up that mountain by His hand. Thus the Lord stood there being eulogised by Brahma, Siva and Indra in Heaven and He was being showered upon with flowers. The Lord Vishnu having remained upwards, downwards, in the mountain Mandara, in Vasuki, in the celestials and in the Asuras,—all of them felt immensely excited, and they then so assiduously churned the ocean by means of that great mountain that within a short time the whole host of the aquatic animals became highly afflicted.

Thereupon fire and smoke issuing from the thousand dreadful mouths of Vasuki and his fiery breaths, the energy of even the leaders of Asuras such as Pauloma, Kaleyā, Ilvala and others were greatly fatigued. They were then deprived of their

effulgence and they appeared like *sharala-trees* burnt down by forest fire. (10—14)

The clouds being subject to the command of the Divine One, poured down showers upon the celestials and the cool breezes of the waves of the ocean began to blow incessantly upon them so that although they too were deprived of their energy by the fiery breaths of Vasuki, and their countenances, dresses, Kanchukas and other ornaments were turned pale,—they did not entirely lose their strength and effulgence.

O king ! the ocean having been so churned, the fishes, Makaras, tortoises, snakes, whales, walrus, Nakras and Timing-alas were all greatly agitated at first ; and thereafter arose from the ocean a dreadful poison named *Halahala*. Beholding that irrepressible poison, whose action was difficult of being resisted and which was throwing itself up and down ; and finding none to protect them,—the patriarchs with their subjects being greatly terrified, took refuge unto Siva. Beholding that foremost of the deities seated with his consort on the mount Kailasha for the creation of the three worlds, and the ascetics performing devout penances, pleasing to him, for final emancipation, the patriarchs bowed down unto him by chanting his glories. (15—20).

The Prajapatis said :— O great Deity ! O Lord of the deities ! O thou identical with elemental creation ! We do take thy shelter. Do thou be pleased to save us from the poison which is about to burn down the three worlds. Thou art the lord of lettering and releasing the entire universe. The intelligent sages adore thee and thou dost remove the fear of thy votaries.

O lord ! by thy creative energy full of qualities, thou dost create, preserve and destroy the Universe. Thy knowledge is self-acquired, and thou dost hold the three-fold appellation of Brahma, Vishnu and Siva. Thou art the greatly secret Brahman. From thee are manifest the real and non-real. Thou art thy own *Atman*, and thou art the Universe in

thine manifold energies ; and therefore thou art the great *Iswara*.

O lord ! Thou art the root of the Vedas. Thou art the beginning of the Universe ; thou art the soul of the Universe, and in that thou dost constitute the instrument of breaths, organs and objects. Thou art the three-fold qualities, the nature the time, determination and the virtue of truth and honesty. Thou art the prime purusha, and thou art manifested in the sages cognisant of three-fold qualities who consider thee as their refuge.

O lord ! the fire is thy mouth. Thou art identical with the entire host of the celestials. The earth is thy lotus-foot, time is thy movement and thou art the very soul of the gods. The cardinal quarters are thine ears and the lord of waters represent thine navel. The wind is thy breath, the sun is thine eyes, the water is thy vital fluid. Thine consciousness of self is the refuge of excellent as well as the ordinary creatures.

O divine lord ! the moon is thine mind, and the Heaven is thine head. The oceans are thy belly, the mountains are thy bones, and all sorts of *Oshadhis* and creepers are the pores of thy body. The seven divisions of the Vedas are thy seven elemental meters such as *Sa, re, ga, ma, pa, dha, ni*. The three Vedas constitute thy form and the virtue is thy heart.

O lord ! the five Upanishads are thy mouth from which proceed thirty-eight prime *mantras*. Thou art the true essence of the Great Soul known as Siva ; and thine condition of refraining from sexual enjoyment is the real effulgence of *Brahman*. (21—29).

O lord ! Thine shadow is the destroyer of the waves of impiety ; and the three-fold qualities of goodness (sattwa), energy (Rajas) and ignorance (Tamas) constitute thine three eyes. Thou art the propounder of scriptures ; and the knowledge of *Sankhya* philosophy is thine soul ; and the ancient Veda composed of meters is thine eyes.

O thou lord Girisha ! Thine effulgence is beyond the com-

prehension of even the Lokapalas, Brahma, Vishnu and Indra ; in thine effulgence there being no preponderance of any of the three qualities of Sattwa, Rajas and Tamas ; it being rather a point of perfect *Brahman* where the influence of any of the qualities cease. Destruction by thee of *Kama* (the god of love) Daksha with his sacrifice, Tripura, Kalakuta, and various other goblins, does not in fact bear testimony to thy real merit, because thou dost not even think of this Universe reduced to ashes at the time of the dissolution by the sparks of thine own eyes. Thou art engaged in devout meditation. Thy pair of lotus-feet are meditated upon by best of sages in their hearts. Thou art self-controlled and thou art the preceptor of the Universe. But when thou art in company with thy consort Uma, and when thou art found roving about in cremation ground,—ignorant and shameless persons consider thee as being addicted to lust and as cruel and ruthless. Even Brahma cannot conceive thine true form which is different from the existent and non-existent. Thou art the Great Purusha, how can he then chant thine glories. We are very ordinary amongst his creation, and as such our chanting of thine glories is merely in measure of our own power of conception. We consider ourselves blessed, O Lord, on beholding this thine form and not thine real Great self, for thine actions are not manifest and this thine appearance is for the protection of creatures. (30—35).

The auspicious Sukadeva said :— Beholding their calamity and having been greatly stricken with mercy unto them, that friend of all creatures thus said unto his beloved Sati. (Uma).

The Lord Siva said :— “O Bhavani ! This distress of the creatures from the poison that has arisen out of the churning of the ocean of milk, should attract thy attention. It now behoves me to promise them protection, who have been greatly distressed by this. The work of an able man affords protection unto the less gifted ones. The pious save the creatures even by the sacrifice of their own lives which they hold as transitory.

"O thou auspicious lady ! Hari, the soul of all creatures, becomes pleased with such person who extends his mercy towards those creatures who being influenced by the illusive energy of the Great Being injure each other. The Divine Hari being pleased, I too attain to delight along with the mobile and immobile creation. So I will drink up the whole of the poison, and may blessing proceed from me to the distressed creatures." (36—40).

The auspicious Sukadeva again said :— Having so said unto Bhavani,—that Lord Siva, the upholder of the Universe engaged himself in drinking the poison. Thereat the divine Bhavani, being cognisant of her lord's prowess, became highly delighted. Placing on the cavity of his palm that poison capable of proceeding on all sides, that Great Deity, the Lord Siva, the protector of all creatures, being merciful towards the Universe, drank it up.

Thereupon that cursed watery venom also showed its power, for it rendered his neck blue, and this taint at his throat of indigo colour became an ornament of that pious deity. Generally the sages are distressed by the affliction of creatures. Being informed of the wonderful action of that Lord Siva, the soul of the Universe, all the Prajapatis, Dakshayani, Brahma, and lord of Vaikuntha, began to eulogise him. The small quantity of the poison that fell down from lord Siva's hand while he drank of it, was devoured by reptiles, snakes, the venomous *Oshadhis* and other creatures having poison, such as the *Vrischrikas* and *Dandasukas*. (41—46).

CHAPTER VIII.

THE LORD ASSUMES THE ENCHANTING FORM OF A LADY.

The auspicious Sukadeva said :— O king ! The great Deity Girisha, having a bull for his emblem, having swallowed up that venom, the immortals and the Danavas were all greatly relieved and pleased, and then with redoubled energy began to churn the ocean from which the next time arose *Surabhi* (a cow of that name).

O king ! The Rishis, cognisant of the knowledge of *Brahman*, took the *Surabhi*, as being the source of obtaining *Havi* (clarified butter) for the performance of those Agnihotra ceremonies (the sacrifices performed on fire) by virtue of which the performer can attain to the excellent region of Brahma.

Thereafter arose a horse white as the moon, and that best of horses was named *Uchchaisrava*. For getting that horse Vali (the king of the Danavas) expressed a desire and not Indra under the instruction of the Divine Lord Vishnu. ¶

Next to Uchchaisrava, arose an Elephant and it was named *Airavata*. It was the king of Elephants, and by the exquisitely white four tusks it put to shame the whiteness of the celebrated Kailasha mountain.

Thereupon arose, as a result of the continued churning of the ocean, four pairs of elephants capable of bearing the eight cardinal quarters, and they were named Airavana and others. Next to that arose eight she-elephants and they were named Avramu and others.

O king ! After the eight she-elephants, Avramu and others, there arose from the ocean the wonderful jem named *Kaustubha* which was brilliant as the fully blossomed lotus, and for having that best of jems to adorn his breast Lord Sri Hari expressed a desire.

Thereafter arose the *Parijata*, the ornament of the region of the celestials, which was capable of conferring the desires of

all as thou art capable of granting desired objects in this earth.

Next to that there arose the *Apsaras* whose throats were adorned with *Nishkas* and who wore beautiful raiments. With their bewitching looks and captivating movements these Apsara created amorous desires in the minds of the celestials. (1-7)

Threupon arose the very Sree, the most exalted divine Rama, adorning all the quarters with her wonderful personal grace even as the lightning. Having their minds agitated by her beauty, grace, youthfulness, complexion and effulgence,—all the celestials, Asuras and mankind cherished desire for her. Mohendra brought a wonderful seat for her and all the leading rivers brought pure water for her in golden jars. The Earth, worthy of being blessed, brought all the *Oshadhis*. The cows brought five articles named—*Panchagavya* (*Pancha* means five and *gavya* means things obtained from *gavi*, a cow). The spring brought fruits and flowers born in the months of the spring season, namely Falgoon and Chaitra. Then the Rishis laid down according to Shastras the proper rites for her ablution. The Gandharvas began to pour down mellifluous notes and the Apsaras began to dance. Then the clouds began to pour forth the sounds of *Mridanga*, *Panava*, *Muraja*, *Anaka*, *Gomukha* and such other musical instruments and blew conches, *Vinu* and flutes. Then the elephants bearing the quarters with jars full of water and vedic verses recited by the Brahmanas performed the ablution ceremony of the divine Sree possessing lotus-like palms. The ocean brought for her two pieces of yellow Silken raiments. Varuna, the lord of waters brought for her the celebrated *Vaijayanti* garlands accompanied by the hum of the maddened black-bees. The patriarch Visvakarman brought for her various wonderful dresses. Saraswati, the goddess of learning brought for her a beautiful garland. Brahma brought for her a fully blossomed lotus and the Serpents brought *Kundalas* (ear-rings) for her. (8-16).

Thereupon having thus got the auspicious ceremonies performed for her and taking by her hand the lotus garland accompanied by the noise of maddened black-bees, she (Sree) was about to go. Her face was greatly beautified with the wearing of the *Kundalas* hanging over her cheek and with coy, rosy smiles playing over her coral lips. Her breast was sprinkled with sandal paste and *Kumkuma*-liquor.

At that time she was moving here and there with the jingling sound of *Nupuras* worn at her ankles, and as such she was being looked like a moving golden creeper. While roaming there like that she beheld Lord Sri Hari as the eternal refuge in whom all the good qualities eternally exist. She did not find the like either amongst the Gandharyas, Siddhas, Asuras, Yakshas, Charanas or the celestial. She found that one having asceticism has not been able to conquer anger, that one having knowledge has not the disassociation, that some are great but have not been able to conquer desires, that is he a god who depends upon others? Some body, she found has got piety but not compassion for creatures. Some body having renunciation had not merits for salvation. Some has prowess but not tried by time. Devoid of all qualities though they are not my equal. Some body lives for ever but has not got an auspicious character. Some has got character but the permanency of his life is hard of being known. There is one (the Lord Siva) in whom both of these qualities are found and who has no blemishes but he is inauspiciousness himself. But there is one who is perfectly auspicious but does not want me, and he is Lord Sri Hari. (17—23).

Thus having judged within her mind, Rama (Sree) had elected Lord Sri Hari (Mukunda) as her lord, who was greatly adorned with fidelity and many other virtues, endued with impartiality, who was unaffected by the influence of the three qualities, who was gifted with all accomplishments, who is satisfied with Himself and still wishes for wealth of power such as *Anima*, *Laghima* etc. She placed round the neck of Lord

Sri Hari the beautiful lotus garland that was in her hands and was sounded with the hum of the maddened black-bees. Having placed the garland round his neck, She then silently stood near him, indicating by her bashful smiles that She has obtained her own place. Then that Lord of the three worlds (Lord Sri Hari) made His own breast the habitation of the goddess Sree gifted with great effulgence. Sree too with complacent smiles began to nourish her own subjects and the three worlds along with the protectors thereof.

Then the followers of the celestials along with their wives began to sing and dance and play on the diverse musical instruments such as conch, drum, and *Mridanga*. Showering flowers and uttering *Mantras* that are uttered unto Him, the patriarchs headed by Brahma, Rudra, Angiras and others began to chant His glories ; and being looked upon by Sree, the celestials and other creatures along with the patriarchs were gifted with good character and other accomplishments and attained to the most excellent gratification ; and being disregarded by Lakshmi (Sree) the avaricious Daityas and Danavas were divested of their energy and sprightliness.

O king ! Thereupon arose the celestial damsel, the lotus-eyed Varuni and by the command of Lord Sri Hari the Asuras took her. (24—30).

O Moharaj ! after that the ocean was again churned by the descendants of Kasyapa (the Daityas and Danavas) being desirous of obtaining nectar.

O great king ! thereupon arose a highly wonderful male-being. His two arms were high and plump, his neck was adorned with three lines as marked on a conch and was beautifully round. He had a green garland and was adorned with various ornaments. He wore a yellow raiment. His breast was greatly spacious and his ears were adorned with jewelled *Kundalas*. His hairs even to the very end were greatly beautiful, black and curling and he was gifted with the prowess of a lion. His hands were adorned with bracelets and he was

holding up jars filled with nectar. He descended from a portion of the Divine Lord Vishnu. He was the well-known *Dhanwantari*, the father of Ayurveda and he was the partaker of the sacrifices. Beholding the jar filled with nectar on his hands,—the Asuras being desirous of appropriating the whole of it took it by force off from his hands. The jar of nectar having thus been taken by the Asuras by force,—the celestials were greatly dejected and took the refuge of Lord Sree Hari.

Having observed their depressed spirit, the Divine Lord Vishnu, capable of granting the desires of His votaries, addressed the celestials as follows :—

“Be ye not so dejected. I shall, by my own illusive power, create dissensions amongst the Daityas themselves and thereby accomplish thine object.”

O King ! then there arose a conflict amongst the Asuras, who were all burning with desire for getting the nectar, and each of them clamoured saying “I shall take first, I shall take first and not you, and not you ;” and thereat they stood against one another. (31—38).

O King ! the greedy Daityas growing jealous thus prevented the powerful ones, who had taken the jar of neetar saying :—“The celestials too who have equally toiled for this deserve their portions as in the sacrifice of Satra ; and this is the eternal virtue.”

O King ! while the Asuras were thus engaged in quarrelling with one another,—Lord Vishnu, cognisant of all the means, assumed the form of female highly wonderful and above description. Her colour was blue like lotus, worthy of being seen. She was perfectly beautiful. Her ears were both equal and well-adorned. Her countenance had beautiful cheeks and well shaped nose. Her belly was very thin in consequence of the weight of her heavy breast on account of her blooming youth. By the fragrance of her lotus-like countenance the bees attached thereto were humuning, and her eyes

were rolling as though terrifield in consequence thereof. Her beautiful hairs were adorned with the garlands of full-blown *Mallika*-flowers. Her beautiful neck had a charming necklace and her arms were adorned with *Angadas* (bangles etc.) Her island like waist was covered with clean cloth and was adorned with beautiful *Kanchi* and her two moving feet were adorned with a pair of jingling *Nupuras*. On beholding such captivating lady, the minds of the leaders of the Daityas were repeatedly being stricken with lust by her looks accompanied by the movements of her eye-brows and beautiful smiles. (39—46).

CHAPTER IX.

DISTRIBUTION OF THE NECTAR.

The auspicious Sukadeva said :—O King ! The Asuras had renounced the spirit of friendship towards one another and they were then agitated with a sense of covetousness. They were snatching away the jar of nectar from one another and were thus quarrelling amongst themselves. At this stage they saw that exquisitely beautiful damsel to approach them, and being enamoured of her enchanting beauty, they thought in their mind as follows :—

“Oh ! how graceful she is ! what a loveliness ! what a youthfulness !” and while so thinking they came near her and addressed her saying :—“O thou possessing lotus-eyes ! Who you are ? Where are you coming from ? What is the object of thy visit ? O thou possessing a beautiful pair of thighs ! whose wife you are ? Do tell us, speak unto us, as we are verily anxious. We take it for certain that far less to speak of men, even celestials, Danavas, Siddhas, Gandharvas, Charanas, and Lokapalas had not touched thee. O thou

pôssessing a pair of beautiful eye-brows ! has the merciful Lord of the Universe sent thee here to satisfy the senses and minds of all bodied beings ? Or thou art of thy own accord coming hither-way ? We think for certain that Lord of the Universe has deputed thee. So now it behoves thee to do good to us. O thou beautiful damsel ! for obtaining one thing, we all of the same race have turned to be enemies unto one another. We are all descendants of Kasyapa, and therefore we are all fellows, and our prowess is known. Do thou be pleased to divide that thing amongst us in such a way that it is fair and it saves us from the fraternal strife." (1—7).

The Asuras having addressed that fair damsel (Lord Sri Hari in that form) as above, she, with a captivating smile, looked at them and said :—"O ye descendants of Kasyapa ! why are ye all following me ? I am but a female. The learned ones do not confide in a female. O ye enemies of the celestials ! dogs and unchaste women do always want new objects of love, and as such their friendship is ever unworthy."

The auspicious Sukadeva said :—On hearing the sarcastic words of that lady, the Asuras felt quite at ease. In great delight they laughed out and handed over the jar of nectar to her hands. Lord Sri Hari in the form of that beautiful lady took the jar of nectar in hand and with an enchanting smile said :—"If you all promise to accept my decision, either good or bad,—then only I shall distribute the nectar amongst thee."

On hearing her words, the leading Asuras, not being cognisant of her real motive, were all agreeable to her proposal and they said, "So be it."

Then having fasted they took their bath, offered oblation unto fire with Havi and saluted the cows, Brahmanas and the elemental creation,—the Brahmanas at the same time performed auspicious rites for their welfare. Then wearing new clothes according to their respective orders and predilections and being well adorned they sat on Kusa grass, having their faces directed towards the east.

Then the Asuras and the celestials having been seated with their faces directed towards the east, in that room fragrant with incense and adorned with garlands and lamps,—She entered there with the jar of nectar in her hands.

O king ! her thighs were like the trunks of elephants, her waist was covered with a silken raiment, her movements were slow on account of the weight of the waist, her eyes were inebriate, her breast were like two jars ; and moving her golden *Nupuras*, she was making an indistinct sound. Beholding her, the companion of Lakshmi, known as the goddess *Para*, whose *Kundalas* were made of gold, whose ears, nose, cheeks and countenance were highly charming and the cloth covering whose breast was loosened,—the celestials and Asuras were beside themselves with desire.

Thereupon Lord Sri Hari in the form of that beautiful damsel, thought that it is unfair to give nectar unto the Asuras, which would be like giving milk unto the serpents, as the Asuras are naturally cruel by birth. So thinking, Lord Sri Hari did not distribute nectar amongst the Asuras.

Then having arranged different rows, the Lord of the universe made them sit in their respective rows. Then taking the jar of nectar in hand, and beguiling the Daityas with sweet and highly honourable words,—He made the celestials, who were seated at a distance from the Asuras, to drink nectar which was capable of removing decrepitude and death.

Then O king ! Satisfying their self-made contract and thinking ill of the quarrel with a female, the Asuras who had been shown affection, sat silently there. Having made love towards her and having been afraid of being disappointed there from, the Asuras greatly moved by honours shown to them did not speak anything unpleasant. (8—13).

O king ! in the meantime, Rahu of Asura origin had assumed marks of a celestial and had his seat in the rows meant for the celestial, and by this pretext he was trying to partake nectar. But the Sun and the Moon had detected him (Rahu)

of having so assumed the form of a celestial and when it was announced by them that Rahu assuming the form of a celestial was seated in their row and drinking nectar, Lord Sri Hari with His discus (Sudarsana-chakra) cut off the head of Rahu which fell down not being still then sufficiently nourished by the efficacy of nectar. But he (Rahu) having taken the nectar in his mouth, the head of Rahu (as cut off from his body) was rendered immortal by virtue of the nectar. So, Brahma, the unborn deity, conferred upon Rahu the dignity of a planet such as the Sun and the Moon etc. With this dignity of a planet and having so attained to immortality, Rahu still with hostile feeling pursues the Sun and the Moon at different *Parva-days*.

Thus the celestials having consumed the nectar, the Divine Hari, the protector of the world, having renounced his female form, assumed His real form in the very presence of the Asuras who were looking at Him. Although the place, time, instrument and the object, intellect and work were same both for the celestials and Asuras,—still the result became diversified. He (Lord Sri Hari) is worthy of being attended upon resorting to the refuge of whose lotus-feet the celestials reaped the fruit of nectar and the Daityas were deprived of the nectar.

Whatever, mankind perform for their body or children by means of wealth, life, action, mind and words, becomes futile in consequence of difference like unto giving water to the branches neglecting the root. (14—19).

CHAPTER X.

BATTLE BETWEEN THE CELESTIALS AND ASURAS.

The auspicious Sukadeva said :—O King ! although the Daityas and Danavas were engaged in the task of churning the ocean in equal earnestness with the celestials, they could not obtain the nectar on account of their being inimical towards Narayana. Having obtained nectar and made His own votaries, the celestials, partake of it, the Reverend One, O King ! seated on Garura, went away before the very eyes of all creatures. Beholding the most accomplished piety of their enemies, the sons of Diti, being stricken with jealousy, took up various arms and weapons and fell upon the celestials.

Thereupon the celestials, who were rendered all perfect by drinking nectar and who had taken refuge unto the feet of Narayana, began to fight in return with various weapons. Thus there arose a highly terrible and hard encounter, capable of making hairs of the body stand erect, on the banks of the ocean called the battle between the gods and Asuras.

In that conflict, desirous of overpowering each other's enemies, they holding each other wounded them with daggers, arrows and various other weapons ; and there arose a great noise from the sounds of conch, kettle-drum, *Mridanga*, bugle, *Damaru*, as also from elephants, horses, cars, and infantry. (1—7.)

Thereupon the car-warriors began to fight with the car-warriors, infantry against infantry, the cavalry against cavalry, the elephants against the elephants ; some with camels, some with elephants, and some with asses pursued their enemies ; some with *Gaurmukhas*, some with bear, some with tigers, some with lions, some with vultures, some with *Kanka*, crane, *Vasa*, and other birds. Some with *Timingilas*,

Sharavas, buffaloes, rhinoceroses, cows, bulls and Gavayas proceeded to the fields of battle ; some came with jackals, mice, hare and men, some heroes with aquatic birds and those moving on land and various other creatures having monstrous forms. These, O King, came before both the rival enemies.

O descendant of Pandu ! like the two oceans adorned with aquatic animals, the armies of the gods and demons, appeared beautiful with variegated pennons, unsullied white umbrella, the rod made of highly precious jem, *Chamaras* made of the feathers of peacocks, with clothes round the body raised up by the wind, head-dress, *Saktis*, armour, dress and various weapons resplendent in the rays of the sun and with soldiers arranged in rows.

O King ! in that battle Virochana's son Vali was the commander of the Asura army ; being seated on his car, the best of all, called Vaihayasa, coursing at will, made by Moya Danava, filled with all articles for warfare and all wonders, the Danava-King shone like the Moon rising from the *Udayachala* (the mountain bordering on the horizon.) (8—18.)

O King ! even by discussion none could ascertain what it was, sometimes visible and sometimes invisible, King Vali was encircled by the commanders of his Asura army and he had two *Chamaras* on both the sides and a beautiful umbrella over his head. And there were on all sides the Asuras—the commanders of various divisions—Namuchi, Samvara, Vana, Viprachitti, Ayomukha, Vimurdha, Kalanabha, Praheti, Heti, Ilvala, Sakuni, Bhutasantapa, Vajradanshtra, Virochana, Hayagriva, Shankushira, Kapila, Meghadundubhi, Taraka, Chakrajit, Shumbha, Nishumbha, Jambha, Utkala, Arishthanemi Maya (the King of Tripura), Paulama, Kaleyā, Nivata, Kavacha and other Asuras who were pained for not being able to partake of the nectar. All growing angry and vanquishing the immortals in the field of battle, emitting lionine roars they began to blow their conchos.

On beholding the Asuras thus being maddened with their power, Indra (the King of the celestial region) was greatly worked up with anger. The king of the celestials came to welkin seated on Airavata, the elephant of the quarter, like the Sun coming to the mount of rising where the fountains produce waters. Then there came encircling him various deities with their careers, weapons, and flags ; and all the Lokapalas headed by Vaiyu, Agni, and Varuna together with their respective retinue.

Thereupon, facing each other, calling them by names, vilifying, inviting and entering before the rivals, the gods and demons were thus engaged in fight, Vali began to fight with Indra, Kartikeya with Asura Taraka by name, Varuna with Heti, Mitra with Praheti, Yama with Kalanabha, Viswakarma with Maya, Shamvara with Tashta, and Virochana with the Sabita, Namuchi fought with Ajita, Aswinis with Vrishaparva, and the Sun with the hundred sons of Vali of whom the eldest was Vana. Then Soma fought with Rahu, Vaiyu with Pulama, the fierce goddess Bhadrakali fought with Nishumbha and Shumbha, Vrishakapi with the Asura Jambha, Vibhavasu with Mahisha, Ilvala with Vatapi fought with Brahma's son.

O thou slayer of enemies ! Durmursha fought with Kama, Utkala with mothers, Vrihaspati with Sukracharyya, Shani with Naraka, Maruta with Nivatikavachis, the immortals Viswadevas fought with Kaleya, and the Rudras fought with the Paulamas. (19—34.)

Thus the Asuras and celestials selecting each his rival and fighting, being desirous of obtaining victory by dint of his prowess struck each other with daggers, *Tomaras* and various other weapons, they incessantly cut down each other's head with Bhushundi, discus, maces, Hristi, Pattishas, Shaktis and Bhindipalas. And elephants, horses, cars and various conveyances with infantry and riders were rendered into pieces by strokes of various weapons ; their arms, thighs, shoulders and

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legs fell down severed ; and flags, bows, armours, and dresses were torn into pieces. The dust heaved up from the battle-field having been trodden by the celestials and others and the wheels of the cars fast enshrouded the welkin and the sun. Then having been wetted by the pouring of blood it desisted. The field of battle was beautifully adorned with crowns and earrings, dropped down from heads, the eyes whereof were reddened with anger and the lips were cut, as also with the well-dressed arms of the soldiers and thighs resembling the trunks of elephants. These sights made the battle-field very horrible. (35—39).

Thereafter looking with the eyes of their cut off heads there arose a number of *Kavandhas* (headless spirits) who fixing arrows on their bow-string pursued the soldiers. Thereupon Vali, the king of the Asuras, pierced Mohendra with ten arrows, his carrier Airavata with three, the four protectors with four arrows, and with one the Driver of the elephant. But before those swift-coursing shafts fell down, Sakra smilingly sundered them all with his sharpened javelins.

On beholding this excellent deed of Mohendra, Vali grew envious and enraged all the more and he then took up a *Sakti* which was burning like a huge fire-brand in his hand and which Indra immediately cut into pieces. Vali then took up a mace, then a *Prasr*, then a *Tomara* and then a *Rishthi* ; in this way whatever weapon he took up was cut into pieces by Indra.

Thereupon disappearing instantly from view the Asura-king spread his demoniac illusion by which came upon the celestial army a huge mountain. In consequence of this illusion there fell down trees burnt by the forest fire. Thereafter mountains with summits sharp as scimitars fell upon the hostile army. Then fell down huge serpents, *Dandashukas* (Snakes), reptiles, lions, tigers, boars and huge elephants that crush down everything. O king ! thereafter hundreds of She-demons (*Rakshashis*) naked and holding maces in their hands, in company with a

host of Rakshasas raised up a shrill cry of "cut them, pierce them." (40—48).

Then in the sky huge clouds began dreadful and deep mutterings and lightnings driven by the wind began to shower fire. And the great fire, created by the Asura having the wind as its charioteer and growing fierce like the fire of dissolution, began to burn down the celestial host. Thereupon was seen on all sides the upheaving ocean and thereby the battle-field looked dreadful by the waves and whirl-pools raised by the crushing wind. In this way the Daityas of great illusive powers and unperceived motion, having created various illusions in the field of battle, the celestial army met with a destruction.

O king ! when Indra and other deities did not find any adequate remedy for it, they began to think of the Divine Lord, and the protector of the universe came there. Then came in view the Lord (Sree Hari) wearing a yellow raiment, having eyes like new grown lotuses, holding eight celebrated weapons in His eight hands, placing His two feet upon Garura and adorned with Sree (Lakshmi), *Kausubha*, a highly precious crown and a pair of picturesque ear-rings. On His entering the battle-field, all the great influences of illusion produced by the incantations of the Asuras disappeared as a dream disappears with the waking.

The remembrance of the greatly glorious Lord Sree Hari frees one from all sorts of calamities. On beholding that Lord on Garura in battle, Kalanemi, seated on lion, discharged a huge mace, taking it easily which fell on the head of Garura.

O king ! the lord of the three worlds killed with it the enemy together with his carrier. Having their heads sundered by His discus, the highly powerful Mali and Sumali fell in the battle-field. On seeing Him thus when Malyavan took up his fiercer club to slay Garura, the Prime Purusha (Lord Sree Hari) with His discus cut off his head. (49—57).

CHAPTER XI.

THE END OF DEVASURA BATTLE.

The auspicious Sukadeva said :—O king ! having regained their consciousness by the merey of the Great Purusha (Sree Hari), the celestials assailed severely in the encounter those enemies by whom they had been assailed before. While the Divine chastiser of Paka took up his thunder bolt for striking Virochana's son (Vali) all the creatures exclaimed saying, “Alas ! Oh !” Vilifying him, who, intelligent as he was, while roaring in the battle-field well-dressed, stood before him, the wielder of the thunder-bolt said :—

“As a vile robber, obstructing the ears and eyes of a child carries him off, so O stupid fellow ! you wish to vanquish us having overpowered us by your illusion. O thou master of illusion ! I throw down those ignorant creatures to a lower level than what they occupy who by their illusive powers desire to ascend heaven or rise higher up. O vicious-minded one ! I shall dissever your head to-day, a master of vicious illusions as you are with my thunder-bolts having a hundred heads, do you now exert yourself to the best of your powers with all your kinsmen.” (1—6).

The Daitya king Vali said :—O Indra ! why are you vaunting so much ? All persons are practically urged on by *Kala* in engaging themselves in an encounter. To the heroes, glory, Victory, defeat and death gradually come to pass. This is the reason that the wise behold this universe as being guided by *Kala*, and they therefore neither grieve nor are elated with joy. You are all ignorant. We shall pay no heed to your words cutting to the very quick who consider yourselves as instruments of all these and are worthy of being pitied accordingly.

The auspicious Sukadeva said :—Having thus chastised the

king of celestials, Vali, the repressor of heroes with Naracha out stretched to the very eyes, struck him again who had already been wounded with his remonstrations. Although thus assailed by his truthful enemy the deity did not tolerate his accusations like a goaded elephant. He then immediately struck the repressor of enemies with that dreadful thunder-bolt. He then fell down on earth from his conveyance like a mountain with its wings dissevered. Beholding his friend thus fallen, Vali's friend Jambha, despite his friend being slain, proceeded to perform a friendly act. Then having been United with Sinhavahu and lifting up the mace with great velocity, that highly powerful demon struck with it Indra and his elephant on the joint of the shoulders. (7—14).

Having thus been greatly pained by the stroke of the club and bewildered, the elephant touched the ground with its knees and had attained to great afflictions. Thereupon a car drawn by a ten hundred steeds was brought by Matali, and the king of the celestials, leaving off the elephant, ascended the chariot. Thereupon speaking highly of that action of the charioteer, Jambha, one of the foremost of the Danavas, with great vaunt struck him in the encounter with a huge mace that seemed to be sparkling in its velocity. Then resorting to the quality of goodness, Matali put up with the dreadful pain. At this Indra became highly enraged, and he then sundered Jambha's head with his great weapon, the thunder-bolt.

On hearing of Jambha's destruction from the Divine Sage Narada, his Kinsmen such as Namuchi, Vala and Paka arrived there in great speed. On their arrival there, first of all they began to cut Indra to the very quick with harsh words. Then they showered upon him sharp shafts in large numbers, by which Indra appeared like a mountain showered upon by dark clouds from all directions.

The light-handed Vala, with arrows, simultaneously assailed the one thousands steeds of Indra. At the same time Paka assailed with two arrows charioteer Matali and the chariot of

Indra. The said act of Paka in simultaneously setting and discharging both the arrows that separately wounded up and down, appeared to be verily wonderful in the field of battle.

Then, with fifteen gold feathered huge arrows Namuchi pierced Indra and he began to emit dreadful roars in the battle-field, just like the roaring of watery clouds in the sky. At this like clouds covering the Sun in the rainy season, the Asuras with their arrows covered Indra with his ear including the charioteer Matali. Not beholding Indra and considering themselves without a leader in the hands of the enemy army, like merchants on their boats broken in the midst of an ocean, the celestials with their followers became bewildered and began to cry aloud. Thereupon, issuing out with his flag, chariot, horses and charioteer from that cage of arrows he was covered in,—Indra appeared then like the Sun lighting up the whole firmament, the quarters and the Earth with his effulgence on the destruction of darkness. (15—26.)

O king ! on seeing his soldiers having been assailed by the enemies in the battle, Indra, the wielder of the thunder-bolt uplifted it in anger for the destruction of his foes.

O king ! having so lifted up the thunder-bolt, Indra sundered therewith the heads of Vala and Paka and created terror in the minds of their kinsmen who saw it. On so seeing their destruction and being stricken with grief, malice and anger, Namuchi, bent upon the destruction of Indra, O king, had put forth a mighty exertion. Taking up his iron mace having bells and adorned with gold, the said Asura Namuchi was enraged and began to exclaim saying :—“Oh, Indra, thou art slain.” Having so exclaimed, he discharged it at the king of the celestials, roaring like a lion.

Thereupon Indra too with his arrows sundered it into a thousand pieces, rising up into the sky with great velocity. Having done this, the king of the celestials being stricken with anger, O king, struck him on the shoulders with his thunder-

bolt, for cutting his head off. The thunder-bolt which was despatched and discharged by the might of the king of celestials could not cut his (Namuchi's) skin even. It was a great wonder that the thunder-bolt that sundered the highly powerful Asura Vitra was baffled by the skin of Namuchi's neck. (27—32)

On this incident of great wonder, Indra apprehended fear from the Asura from whom the thunder-bolt had come back unsuccessful, and he thought within himself :—"How this bewilderment of creatures has been brought about by Destiny ? The thunder-bolt (Vajra) by which in the days of yore on the occasion of the destruction of creatures, I sundered the wings of the mountains who by their own weight and wings used to fall down on Earth ; the thunder-bolt by which the mighty Asura Vitra, made immensely powerful by virtue of his ascetic observance, was slain as well as the other powerful Asuras whose skins had not been cut by any other weapons ; that very thunder-bolt discharged by me to-day has been baffled on this Asura ! Alas ! I shall not take up again this thunder-bolt which now appears to me useless like a stick. Oh ! useless is also the energy of Brahma."

To Indra thus bewailing, the disembodied voice said :—"Oh Indra ! this powerful Danava is not capable of being slain by any dry or wet object. Such is the boon that was conferred upon him by me, that is to say that death would not proceed unto him from any dry or wet object. Do thou, therefore, think of any other expedient, O Maghavat."

On hearing those words of the Deity Brahma in the way of a disembodied voice, Indra, with a concentrated mind, thought upon and considered fit a foam as partaking of both. He then cut off Namuchi's head with the foam which was neither dry nor wet.

Thereupon the sages garlanded the king of celestials, and they began to chant his glories. The two leading Gandharvas, Viswavyasu and Paravyasu by name began to sing. The celestial bugles were sounded and the dancing girls began to dance with

delight. Like a lion killing a deer, *Vayu* (the wind god), *Agni* (the fire god) and the other deities began then to slay the other Asuras of lesser might who challenged them respectively. (33—42).

O king ! on beholding the annihilation of the Asuras and Danavas, and having been so commissioned by Brahma,—the divine sage Narada arrived at the field of battle and prevented the celestials in the further annihilation of the Asuras.

The auspicious Narada said :—O Ye celestials ! by resorting to the strength of arms of Narayana, ye all have obtained nectar and ye have thus been endowed with all prosperity. Do ye now desist from dissension.

The auspicious Sukadeva said :—In respect to the words of the divine sage Narada, and controlling their anger,—all the celestials, having their glories hymned upon by their followers, repaired to the celestial region. Then, by the command of Narada, those who remained in the battle-field, taking the distressed Vali, the king of the Asuras, with them, went to the mountain where the sun sets.

There, by virtue of his own knowledge of *Sanjivani* (reviving the dead) Usanas (Sukracharyya) had brought them all back into life whose bodies in the battle-field were not entirely spoiled and who had their heads or necks. Having been touched upon by Sukracharyya, the spiritual preceptor of the Danavas, Vali had regained his senses and memory and he, being well-versed in the real truth of things, was not dejected though he was defeated in battle. (43—48).

CHAPTER XII.

ENCHANTMENT OF MAHESA ON SEEING THE MOHINI FORM OF THE LORD.

The auspicious Sukadeva said :—O King ! on hearing that Lord Sri Hari had enchanted the Danavas in the form of a damsel and made the celestials drink of nectar, the Divine Siva, having the bull for his emblem, along with all the ghosts and his beloved consort Uma, went on the back of his bull for seeing where the slayer of Madhu (Sri Hari) was. Having been welcomed with honour by the Reverend One and having seated in comfort in company with Bhavani, the Divine Bhava after having returned the welcome said smilingly unto Lord Sri Hari as follows.

The Divine Bhava said :—“O thou god of gods ! O thou spreading over the Universe ! O thou identical with the whole creation ! O thou Lord of the Universe ! thou art the cause of all objects and therefore thou art the Supreme Being and Soul. Thou art that eternal Brahman in the form of intellect from whom the beginning, the middle and the end of the Universe that proceed out of him, but which do not belong to his form, who art “this,” “that” “I” and who art both the enjoyer and the object enjoyed. (1—5).

‘The sages, wishing their ultimate well-being, having no hope and renouncing association both in this world and the next, adore thine lotus-feet. Thou art the perfect Brahman, bliss devoid of qualities and grief ; thou art all joy ; thou art above the influence of all changes ; save and except thee there exists nothing real and thou art different from all ; thou art the cause of creation, preservation and destruction of the Universe and thou art the lord of all creatures. Though thou dost not wait for anything still thou dost wait for thine votaries,

"O lord ! thou art identical with the existent and non-existent. As there is no difference of object between gold and the ornaments made of gold, the ignorant attribute difference to thee ; but thou art in reality without any designation. The qualities bring about difference in thee but in reality thou hast no difference. Some regard thee as *Brahman*, some regard thee as *Dharma*, some consider thee as the Purusha above Prakriti and Purusha ; some designate thee as the excellent Male-Being endued with new energy, while others call thee the Great Purusha independent in Himself. Neither myself, Brahma nor Marichi and others created by the quality of goodness, having, however, our minds possessed by thine illusive energy.

"O Lord ! how can one understand truly this thine creation ? How can Daityas and mortals whose origin and conduct proceed from the qualities of darkness and ignorance ? Thou art cognisant of the creation, preservation and destruction of the Universe, the exertions of all creations, the ties of the world as well as emancipation ; as the wind extends over the mobile and immobile creation and the etherial region, so thou art manifest all over, as the soul and the intellect. I have seen all thine incarnations while sporting with thine qualities, and I wish to behold that female form which thou didst assume, by which the Daityas were bewildered and at that time the celestials did drink the neetar. We have come here being desirous of seeing that enchanting form of thine and have a great curiosity for this." (6-13).

The auspicious Sukadeva said :—Having been thus eu-logised by the holder of the Trident (lord Siva), Divine Vishnu replied smilingly unto Girisha in words pregnant with deep significance. The illustrious Lord said :—

"The vessel containing neetar having passed into the hands of the Asuras, I assumed the female form for deceiving the Daityas, because in this I perceived the accomplishment of the object of the celestials. O thou foremost of the

celestials ! I shall now show this to thee, who art desirous of seeing that form, which is highly honored by them, who have desires in their mind."

The auspicious Sukadova said :—While saying as above, the Reverend One disappeared from that place, casting his looks on all sides. The divine Bhava was waiting there with Bhavani. Thereupon Lord Siva saw in the garden full of variegated flowers and trees covered with new leaves, a beautiful damsel having her waist clothed with a brilliant silken raiment and Mekhala and playing with a *Kanduka*. The ball falling and rising up her breast and beautiful bracelets were so shaken that it appeared that she being broken down in the middle by the heavy weight of her breast was moving hither and thither, her tender feet resembling corals. The Kanduka was rolling on all sides, and thereat the pupils of her expansive and beautiful eyes, appeared to have been stricken with anxiety. The *Kundalas* that she wore appeared rather all the more beautiful by being beautified by her graceful ears. Her countenance appeared highly beautiful on account of the Kundalas and black hair arranged in braids. Holding by the left hand the loosened raiment and locks and having driven the Kundalas by her right hand, it appeared that She was enchanting the universe with her own illusory powers. (14-21).

Having seen her and having been stricken with her glances accompanied with her sidelong smiles proceeding from her bashfulness while playing with the *Kanduka* and having been beside himself (Siva) by looking at her and being looked at the Deity,—Lord Siva could not perceive himself, and also his wife Uma who was near him and his own followers. Once the *Kanduka* slipped off her hands and fell at a distance ; and while She ran after it, the raiment upon her waist was lifted up by the wind and the Deity had fixed his eyes upon it.

Thus beholding that exquisitely beautiful female, having enchantingly graceful limbs as are worthy of being seen,—the damsel constantly casting her sidelong glances upon him,—Lord

Siva felt attachment towards her. In this way his good sense having been destroyed by her captivating beauty, and having been overpowered by her lustful gestures,—the divine Siva inspite of his being then in company with the divine Bhavani, appeared to have completely cast off decency and came near her. The damsel was without any raiment, and beholding him approaching her she became greatly ashamed ; and smiling she hid herself behind a tree and did not stand there.

Great desire having been excited in him and having been brought under the control of the God of love,—the divine Bhava followed her like an elephant following a she-elephant. Running after her speedily, holding that female who was unwilling by her looks, lord Siva embraced her by his arms (22—28).

On being embraced by that lord like unto a she-elephant by an elephant, she ran hither and thither and all her hair were dishevelled consequently. Then having released herself from the grasp of that foremost of the celestials (*Mahadeva*), that beautiful damsel of a spacious hips, as created by the illusive energy of the Reverend One, ran away. Being overpowered by his enemy *Kamadeva* (the God of love), lord Rudra followed her footsteps, she being a wonderful creation of Vishnu. Hara neared all the Rishis who lived in rivers, lakes, on mountains, in forest, gardens and other places ; then having perceived that he was so overpowered by the illusive energy of the Reverend One, lord Siva desisted therefrom. Thereupon remembering the glory of the Great Soul of the Universe whose prowess is beyond conception,—lord Siva did not consider his defeat as wonderful. (29—36).

Then beholding him untouched by remorse and shame,—the Reverend Slayer of Madhu, assuming his own male form and greatly delighted said as follows :—

Lord Vishnu said :— “O thou foremost of the celestials, fortunate it is that thou hast regained thy true nature although enchanted by my illusive energy in the form of that female,

Thou didst exist in thyself ; who else being once attached by my illusive energy can go beyond it which creates wonderful ideas and which is hard to be crossed over by persons of unripe understanding. This illusive energy is identical with the three elemental qualities being united with me under the influence of time shall not overpower thee in future."

The auspicious Sukadeva said :—O king ! having thus been honoured by the Reverend One having the mystic mark of Srivatsa,—the lord Bhava welcoming and circumambulating Him, repaired along with his followers to his own region.

Then, O descendant of Bharata, in sweet words the divine Bhava said to Bhavani, who was a portion of his own self, a form of the illusive energy and was respected by all the leading ascetics :—“Dost thou behold the illusive energy of the unborn, the Great Deity and the Great Purusha. I am the Lord of Kalas ; even I have been overpowered by it what to speak of those persons who are not independent ? He is the ancient Purusha in whom neither time nor destiny can enter and of whom thou didst ask me when I desisted from my devout penances after a thousand years.” (37—44).

The asupicious Sukadeva again continued saying ;—O my child, I have thus related unto thee, the prowess of the divine master of Saranga-bow who held on his back the huge Mandara mountain at the time of the churning of the ocean. Whoever shall reverentially chant or listen to his glories shall never have his energies dissipated,—for the chanting of the glories of the Illustrious Lord destroys all worldly miseries. I bow unto Him, who, having enchanted the Asuras in the form of a female, made the immortals seeking His refuge drink of the nectar produced by the churning of the ocean, whose feet are beyond the perception of the wicked and are attainable only by meditation and who fulfils the desires of his votaries. (45—47).

CHAPTER XIII.

DESCRIPTION OF THE VAIVASWATA AND THE OTHER MANWANTARAS.

The auspicious Sukadeva began saying :—O King ! hear again, I shall give an account of the progeny of the Seventh Manu, who is still living, the son of Vivaswata known under the name of Sraddha-deva. O thou slayer of enemies ! Ikshaku, Nobhoga, Dhrista, Sharjati, Narishwanta, Nabhaga, Dista, Karusha, Prishadhra, and Vashuman ; these ten are the offspring of the Manu Vaivaswata.

O King ! in this Manwantara, the deities were Aditya, Vasu, Rudra, Viswadeva, Marudganas, the two Aswinis and Ribhu ; and Indra was the King of all the deities. The seven Rishis were Kasyapa, Atri, Vashista, Viswamitra, Gotama, Jamadagni, and Bharadwaja. In this the Divine Vishnu was born of Aditi by Kasyapa ; and being born amongst the Adityas, he assumed the form of a dwarf. (1—6).

The seven Manwantaras have thus been briefly described unto thee by me. I shall relate afterwards the future Manwantara in which Vishnu will incarnate Himself. Vivaswan had two wives—both of them were daughters of Viswakarman and were named Chhaya and Sanga of whom I spoke before. Some say he had a third wife named Barava ; but I think Sanga was named Barava. Sanga had three children. These three children of Sanga were named Yama, Yamuna and Sraddhadeva.

O King ! hear also the progeny of Chhaya. She had one son Savarni by name and one daughter named Tapti. This Tapti was the wife of Samavarana and the third was Shani. The two sons of Barava were the two Aswinis. When the eight period of Manu shall set in, Savarni shall be the Manu. Nirmoka and Virojaska and others shall be his progeny.

Sutapas, Virojas, Amritaprabha and others shall be the deities and Virochana's son Vali shall be their King. Conferring upon Vishnu the entire world, who begged of him land to cover three footsteps, and renouncing the station of Indra, he shall attain to the accomplishment of ascetic observances.

The Divine Lord delightedly bound him and placed him again in the region underneath the earth ; and he now lives there superior even to the celestial region, like the King of Heaven. Galava, Diptiman, Parashurama, Aswathaman, Kripa, Riswasringa, our Sire (the Divine Vadaramaya) shall be the seven Rishis, who, O King, are now living in their respective hermitages in divine communion. (7—16).

Being born of Saraswati by Devaguhya, the lord shall be known as Sarvabhouta, and stealing a piece of land from Purandara shall confer it upon Vali. The ninth Manu Daksha Savarni shall be born Varuna. Bhutaketu, Diptaketu and others shall be his progeny. Para, Marichigarbha and others shall be the deities. Adbhuta, their King, and Dijutman and others shall be the seven Rishis.

Being born of Ambudhara by Aiyushman, the Divine Lord shall be known as Rishabha by whom Adbhuta shall be made to enjoy the prosperous three worlds. The tenth Manu Vrahma-Savarni shall be the son of Upasloka ; Bhurisena and others shall be his progeny. Havisan and others shall be the Brahmanas. Havisman, Sukrita, Satya, Jaya, Murti and others shall be the Rishis. Subasan, Abirudha and others shall be the deities and Shambhu, their lord. Having a portion of the Reverend Lord being born as Vishuchi by Viswasrik as Viswaksona,—the Divine Lord shall contract friendship with Shambhu.

The eleventh Manu named Dharma-Savarni shall have ten children beginning with Satyadharma ; Vihangama, Kamagama Nirvanaruchi and others shall be the deities. Vaidhriti shall be their King ; Aruna and others shall be the Rishis ; and the Divine Hari, with one portion being born of Vaidhriti by

Aryaka, shall be known as his son Dharmasetu, and that portion shall uphold the three worlds. (17—26).

O King ! Rudra Savarni shall be the twelfth Mann, and Devayan, Upadeva and Deva Shrishta and others his progeny. Harita and others shall be the deities and Ritadhama their King. Tapamurti, Tapaswi, Agnidhra and others shall be the Rishis. And a portion of Lord Sri Hari being begotten by the Brahmana Satyasaha on his spouse Sunrita shall be celebrated by the name of Sudhana and for him that period shall be well known. The self-controlled Devasavarni is the future thirteenth Manu. Chitrasena and others shall be the deities ; Divaspati their King ; and Nirmoka, Tatwadarshi and others the Rishis.

And then, O king, a portion of Lord Sri Hari shall be begotten on Vrighati as the son of Devahotra (a master of Yogas) who shall perform the work of Indra, the lord of the quarters.

Indra-Savarni shall then be the fourteenth Manu. Uru, Gambhira, Vradhma and others shall be his sons. In this Manwantara, Pavitra, Chakshusha and others shall be the deities ; Suchi their king ; and Agnivahu, Suddha, Magadha and others shall be the Rishis.

O thou great king ! being born of Vinata, Lord Sri Hari shall be born as the son of Satrayana, and he shall be named as Vrihadbhau, and His glories will be spread all over the universe.

O king ! I have thus described unto thee the fourteen Manwantaras, past, present and future. These fourteen Manus shall lord over the universe extending over a period of a thousand *Yaga*. (27—36).

CHAPTER XIV.

DESCRIPTION OF DUTIES RESPECTIVELY OF THE DIFFERENT MANWANTARAS.

The King Parikshita said :—O thou divine one ! do thou tell me, how and by whom and in what work all these fourteen Manus were engaged in different Manwantaras.

Thereupon the auspicious Sukadeva said :—O king ! all the Manus, their progeny, the Rishis, the Indras, and all the celestials are all commanded by the Great Purusha. Being engaged in sacrifices identical with the form of the Reverend One, O king, all the Manus performed their duties over the world. By virtue of their asceticism, the Rishis observed the destruction of Srutis at the end of the fourth *Yuga* from which the eternal religion again sprouted. Thereupon, being commanded by Lord Sri Hari, the Manus, O king, being self-controlled, instituted in their respective periods on Earth the four aspects of Dharma (religion). (1—5).

The sons of Manus, generation after generation till the end of the Manwantaras, observed it. And along with them who are endowed with the faculty of enjoying as well as the duties relating to performances of different sacrifices, Indra, enjoying the prosperity of the three worlds conferred upon him by the Lord, governs the three worlds and gives showers profusely in the world. Assuming the form of a *Siddha* (perfect) Lord Sri Hari gives instructions in knowledge in every *Yuga*. Instructions in action in the shape of the Rishi, and in Yoga in the form of the Lord of sacrifices (as Datwatraya and other).

In the form of the Patriarch he creates creatures, in the form of the king he slays the robbers and in the shape of the Death destroys the universe, his qualities taking different forms. He is eulogised by people with various scriptures,

who, having their souls bewildered by his illusion in the shape of name, cannot see him. Thus the extent of Kalpas and of minor Kalpas is described in which those conversant with Puranas place the fourteen Manwantaras. (6—11).

CHAPTER XV.

VALI CONQUERS THE HEAVEN.

The auspicious king Parikshit asked saying :—O Brahman ! why did Hari being Himself the lord of the Universe beg of Vali, like a poor man, a scrap of land covering three footsteps ? And also why did He bind the Daitya-king even after obtaining his desired grant ? I wish to know all this. I have great curiosity in it, because wonderful is the begging of the Perfect Lord as well as the binding of the innocent Vali.

The auspicious Sukadeva said in reply as follows :— O king ! being defeated and deprived of his life by Indra, the Daitya king was revived by Sukracharya. Thus it is that thereafter becoming a disciple of the Bhrigu race and conferring upon Sukracharya all the riches, the high-minded Daitya king Vali adored all the descendants of Bhrigu. Thereupon being pleased with him the high-minded Brahmanas, the descendants of Bhrigu, having sprinkled sacred water upon him who was desirous of conquering the heaven, made him perform the sacrifice of *Viswajit*. When the proper oblation of *Havi* was offered unto the sacrificial fire, there arose immediately from the fire a golden chariot with several yellow steeds like those of Indra, and one pennon having the emblem of a lion, as well as a celestial bow having a golden frame, two quivers filled with un-ending arrows and a celestial armour ; his grand-father conferred upon him a garland of unwithered flowers and Sakra a conch. Thereupon being thus supplied by them, who also performed a benedictory ceremony,

with implements of warfare he bowed unto the Brahmanas ; and then having circumambulated Prahlada he bowed unto him also. (1—7)

Then having ascended the celestial car conferred upon him by Bhrigu the mighty car-warrior (Vali) wore a beautiful garland and put his armour on ; and then taking up his bow and dagger placed the quiver on his back. Having his arms adorned with golden bangles and ears adorned with two Makara-shaped ear-rings he ascended his car and appeared like fire.

Thereupon being surrounded by the leading Daityas together with their respective armies equal to him in prowess and wealth who were as if with their looks drinking up the sky and the quarters,—the Daitya king Vali commanding his huge demoniac army, proceeded to the prosperous city of Indra as if shaking the heaven and earth. The city was adorned with charming forest and gardens such as Nandana and others which were resonant with the music of birds and sweet notes of the maddened black-bees, and the branches of the immortal trees whereof were bent down with the burden of fruits and flowers.

In the tanks there three celestial damsels were playing in water-sports and thereby the lotuses, thereto were agitated by the swans, sarasas, chakrabakas, karandavas and other aquatic birds. It was girt on all sides with the ethereal Ganges forming its rampart as if, and with high walls on which were arranged all the fields of battle.

It was built by Viswakarman. The doors were made of gold, gates of crystal and high ways were well arranged. It was filled with sitting places, courtyards and bye-lanes, and was always covered with an Ajuta of chariots ; and the crossings of the four streets were adorned with altars made of jewels and *Vaidurjas*. And there were beautiful females whose beauty and grace were everlasting who all were even youthful, whose raiments were clean and who also shone like

the flames of burning fire. And there wind carrying the fragrance of sweet scented garlands dropped down from the hairs of the celestial females, was travelling in various directions. (8—18)

The high ways frequented by Asuras, were filled with smokes with the perfume of *aguru* issuing out of the golden windows. The city was filled with the tops of the conveyances which were adorned with awnings set with pearls, golden flags, crested with jewels and various other pennons. It was resonant with notes of peacocks, pigeons and black bees and rendered auspicious by the sweet notes of the females of the charioteers. It appeared graceful with the sound of Mridanga, conch, drum and bugle as well as that of Vina, Muraja, and flute set in time, and in accompaniment with the music and dancing of the Gandharvas ; and with its effulgence it seemed to have vanquished the presiding deity of lustre.

~ The impious, wicked, cruel, cunning, proud, lustful and avaricious cannot enter there ; only those, who are divorced from all these, can enter there. Vali, the commander of the Daitya Army, made encampments all over outside the celestial city and then blew the conch conferred upon him by his preceptor striking terror into the hearts of the celestial damsels. (19—23)

~ O king ! being informed of the great prowess of Vali, Indra, accompanied by all the celestials, addressed their preceptor (Vrihaspati) saying as follows :—

✓ O thou Divine one ! O thou endued with spiritual wealth, we behold again the energy of our former enemy Vali. Methinks, we shall not be able to bear it. Why has he thus been filled with such energy ? Forsooth, none shall, by any means, be able to thwart it, because he seems to be able to swallow up the universe in his mouth, lick the ten quarters with his tongue and burn the quarters with his eyes. He appears to have risen up like the fire of dissolution. Do thou be pleased to tell us the cause of our enemy (Vali) growing thus irrepress-

sible, of his strength, bravery, prowess and energy from which proceeds his endeavour."

Vrihaspati, the preceptor of the celestials said :—"O Mahghavan ! I know the cause of the advancement of your enemy. He is the disciple of the race of Bhrigu ; and he has been endued with energy by the descendants of Bhrigu conversant with the knowledge of Brahman. Save the Lord Sree Hari, neither thyself nor any one equal to thee shall be able to vanquish the powerful Vali. Who shall be able to defeat him (Vali) who has been endued with the energy of Brahman ? None shall be able to stand before him as people cannot stand before *Kritanta* (the god of Death). Do ye therefore renouncing Heaven live in disguise till the hour of the destruction of this your enemy. He has been gradually rendered powerful by the energy of the Brahmanas. By insulting them, however he shall be consumed along with his kinsmen." (24—31)

Having been thus advised by the far-seeing preceptor Vrihaspati,—the celestials assumed various different forms at will, and disappeared renouncing Heaven.

The celestials having thus disappeared from Heaven, Virochana's son Vali reigning in the city of Indra (Amaravati), brought the three worlds under his subjection. And the descendants of Bhrigu, fond of their disciples, made their world conquering disciple, Vali perform one hundred horse sacrifices for attaining to the station of Indra. By virtue of his having performed one hundred horse sacrifices (*Aswamedha Yajna*) Vali reigned spreading his fame known all over the three worlds on all sides, shining as he did like the moon surrounded by stars. He considered himself as blessed and he enjoyed the prosperity acquired through the Brahmanas. (32—35) ✓

CHAPTER XVI.

KASYAPA ADVISES PAYAVRATA.

The auspicious Sukadeva said :—O king ! her children thus disappearing and the Daityas having taken possession of Heaven,—Aditi, the mother of the Deities, bewailed like one bereft of her lord.

One day having desisted from his meditation, auspicious Kasyapa, endued with spiritual wealth, repaired to his hermitage shorn of mirth and merriment.

O foremost of Kurus ! being welcomed and taking his seat, the auspicious Kasyapa had duly asked his wife Aditi of pale countenance, saying :—“O fair one ! has any misfortune has overtaken of late the Brahmanas of this earth ? Or piety or mankind who are subject to the influence of Death ? O thou mistress of the house ! does *Dharma*, *Artha* or *Kama* fare well in thy house ? (1—5).

Do householders, who are not devoted to Yoga, attain to it ? Has any guest coming gone back not having been offered due welcome by thee who art ever devoted to thy kinsmen ? The houses from which the guests go back not being offered even water, are like the dens of jackals.

O chaste one ! being stricken with anxiety as thou wert during my absence, didst thou ever forget to offer oblation of Havi into fire ? The Brahmanas and the fire constitute the mouth of Vishnu identical with all deities, by worshipping whom all the householders attain to the regions where they obtain the gratification of all their desires. O high-minded lady ! is it all well with thy sons ? I perceive from signs that thy mind is not at ease.” (6—10).

Thercupon the auspicious Aditi said :—“O Brahman ! it is all well with the cows, Brahmanas, and Dharma as well as with the house, O householder which is the most excellent birth place of three-fold objects.

"O Brahman ! fire, guests, servants, beggars and others, who expect food, are all gratified with mine meditation upon thee who art gifted with six sorts of wealth.

"O lord, why should not my heart-felt desire be satisfied since thou art the protector of my children and dost give vent to such pious words.

"O thou illustrious son of Marichi, originating from thy body or mind all creatures are endued with the qualities of goodness, darkness, or ignorance. Though thou hast, O lord, equal attachment towards all the celestials, still Maheswara is attached to his votaries particularly. I adore thee. Do thou be pleased to think of my well-being, O thou of firm vows. Do thou, O lord, protect us who have been deprived of our prosperity and position by children of my rival. I have been exiled by my enemies and I am sunk in the ocean of calamities.

"O sage ! O thou accomplisher of well-being, do thou by thy understanding, do them the good, by which my offspring may regain their wealth, fame, prosperity and position of which they had been robbed by the powerful Danavas." (11—7).

The auspicious Sukadeva said :—Having been thus welcomed by Aditi,—the mighty Kasyapa, as if in great surprise said :—“Oh ! mighty is the illusive energy of Vishnu. This universe is bound by affection. Where is that elemental body having no soul ? And where is that soul beyond Prakriti ? Who are the husband and son ? Delusion is the root of all these. Do thou worship the world’s preceptor Vasudeva, the divine Janardana, the Prime Purusha residing in the hearts of all creatures. Lord Sree Hari, kind unto the poor, shall grant all thine desires. The adoration of the Divine Lord only always leads to success and nothing else. This even is my conviction.”

The chaste lady Aditi said :—“O thou mighty one ! by what method, O Brahman, shall I worship the preceptor of the world, for which He, of truthful determination, shall grant

my desire. O thou foremost of the twice-born ones ! do thou instruct me in that mode of worship by which He may soon be propitiated unto me, who am being exhausted with anxiety for my offspring." (18—23).

The illustrious Kasyapa said :—“The Divine lotus-born deity was accosted by me regarding this. I shall now communicate unto thee the vow of the propitiation of Keshava which He told me, as follows :—

“In the light half month of Phalguni, you should go through the penance of living on water and with devotion should worship the lotus eyed Deity. If available, having pasted thy body with the earth thrown up by a boar, thou shouldst bathe in the stream water on the day of *Amavasya* (fifteenth day of the dark half of the month) and shoul'l recite this Mantra :—

“O goddess, being desirous of having space, thou wert upraised from *Rasatala* by the Prime Boar. I do bow unto thee. Do thou be pleased to remove my sin.”

“Thereupon having duly gone through your daily rites, every day you should with a controlled mind, adore either an image, an altar, the sun, the water, fire or your preceptor. (24—28).

“You should then recite your prayer as follows :—

“Salutation unto Thee who art Great Purusha, the abode of all creatures, and the witness of all. Salutation unto the invisible, subtle, Great Purusha, cognisant of twentyfour Tattwas, and the Propounder of the Sankhya Yoga. Salutation unto Vishnu in the form of sacrifice, the extender of the fruits of sacrifice, who has two heads, three eyes, four horns, seven arms, and who is the soul of the three-fold learning. Salutation unto Siva and Rudra and the upholder of energy. Salutation unto the Lord of all learnings and the Lord of creatures. Salutation unto Hiranyagarbha, who is identical with sacrifice and universe. Salutation unto thee who hast the wealth of Yoga for thy body and who art the root of Yoga. Salutation

unto thee who art the Prime Deity, the witness of all ; Narayana, Rishi Nara and Hari. Salutation unto Thee whose body is yellow like emarald and who hast obtained Sree. Salutation unto Thee who art Kesava and who hast yellow raiment. O most excellent one ! O foremost of the conferrer of boons, thou art the giver of all boons unto persons, so the sages for their well-being, seek the dust of thine feet. May that Divine Lord Vasudeva be propitiated with me whom the celestials and Sree serve, being desirous of obtaining the fragrance of His lotus-like feet.” (29—37).

“Thus invoking Hrishikesa with the aforesaid nine Mantras and wecoming reverentially Him with water to wash His feet you should adore Him. Then worshipping Him with sweet scented garlands you should sprinkle the Lord with milk. Then offering Him cloth, ornaments, sacred thread, water to wash feet, perfumeries and incense you should worship Him with a Mantra consisting of twelve letters.

“O chaste lady ! if you have wealth, you should offer *Payasa* (rice cooked in milk) as food and milk with *Shali* (a kind of rice) rice. Then giving food with clarifield butter and sugar you should perform *Homa* with the primary Mantra of Twelve letters. Then you should make the votaries of the Divine Lord pertake of these offerings and thereafter you should eat.

“Adoring Him with water to rinse mouth (*Achamaniya*) you should offer betel (*Tambula*) and then again reciting the primary Mantra for a hundred and eighteen times, you should in the above mentioned way and various other means, chant the glories of the Lord. Thereupon circumambulating Him, you should bow down unto Him touching the ground with your head, and then taking the remnant you should cast it off.” (38—42).

“Then you should with Payasa feed not less than two Brahmanas and afterwards with their permission you should pertake of it yourself along with your friends. Thereupon on

that night you should follow the rites of a Brahmacharin, and then at the break of day on the first morning after taking the vow, you should take your bath, cleanse yourself and remain with a subdued mind.

"Then sprinkling the image of the Lord with milk, you should worship till the end of your vow. Living thus on milk and being honoured for worshipping Vishnu you should continue your vow and as before offer oblation into fire and feed the Brahmanas. Thus for twelve days, day and night, you should perform the vow of offering milk unto the Lord, beginning from *Pratipad* (the first day of the moon) upto *Trayodashi* (thirteenth day of the moon) of the light half month you should worship Lord Sri Hari with Homa, adoration and the feeding of the Brahmanas. During those days you should lie down on earth, bathe three times and give up bad conversation and rich food.

"Being harmless towards all creatures, devoted to Vasudeva, you should on the day of Troyodashi perform the ablution of the Divine Vishnu, having performed Panchamrita duly through those who are conversant with ceremonials laid down in the Shastras (religious texts). Then making *charu* of milk (rice boiled in milk) you should offer it unto Vishnu, and then with a controlled mind adore the Great Purusha with the above mentioned Mantra. You should make a present of such proper offerings as *Naibedyā* etc that the Great Purusha may be propitiated. (43—52)

"Thereupon you should bring about the satisfaction of the learned preceptors and priests with the presents of clothes, ornaments and kine. O thou of pure smiles ! the adoration of Lord Sree Hari consists in accomplishing the satisfaction of all these. So you should according to your might, treat all of them as well as other Brahmanas who will come there to sweet dishes. Then you should confer proper *Dakshinas* (wealth offered) on the preceptors and Ritwijas.

"At the end with food and other things you should satisfy

all others that will be assembled there. Knowing that Vishnu is propitiated when the poor, the blind, and the miser are fed,—you should after all eat with your friends. With dancing, singing, rehearsal of glories and benedictory saying and also with the recounting of His themes, you should please the Lord every day.”

“This is the most excellent adoration of the Supreme Lord, and the vow is named *Payavrata*. This was communicated unto me by the grand father and I gladly recount it unto thee.”

“O thou large minded damsel ! following properly this vow, you should adore thereby the eternal and the worshipful Divine Lord. This is the all sacrifice, this is the all vow, this is the essence of devout penance, this is Great, and this constitutes the satisfaction of the Lord. That by which Adhokshaja is propitiated is the ordinance, excellent self-mortification, devout penance, gift, vow and sacrifice.”

“O thou auspicious dame ! with reverence and being self-controlled, do thou go through this penance being pleased whereby the Divine Lord shall confer upon thee thine desired for objects.” (53—62)

CHAPTER XVII.

THE LORD ASSUMES BIRTH IN THE WOMB OF ADITI.

The auspicious Sukadeva said :—O king ! having been thus instructed by her husband Kasyapa,—Aditi diligently entered upon the observance of this vow (*Payavrata*) extending over a period of twelve days. By making her intellect as her guide,—she restrained those vicious horses of her senses and concentrated her whole mind and thought on the Great Male Being, the Reverend One. And centering her entire thought on the Reverend Vasudeva, the soul of all existing things, she went on with the *Payavrata*.

Thereat, O my child, there appeared before her the Almighty Primaeval Male being, wearing a yellow attire, having four arms, and bearing the conch, the Discus (Sudar-sana-chakra) and Mace etc. On beholding Him with her very eyes, she was overwhelmed with intense ecstasy. Suddenly she started to her feet, and like a rod bowed her person down to the earth before the Lord.

After having risen up, she joined her hands ; but with her eyes flooded with tears of joy she could not hymn Him. She remained silent for some time, while her body was brimming over with great rapture in consequence of her having attained a sight of Him. Her person literally shook with mere joy.

O thou glory of the Kuru race ! then fixing her gaze on that lord of sacrifice and the creator of the world, Lord Sree Hari, the husband of Rama, and seeming to drink Him with her eyes, the noble Aditi began to hymn Him in words thrilling with great emotion. (1—7)

The auspicious Aditi began saying as follows :—“O lord of sacrifice ! O Presiding Presence of Rites, O thou that never lapseth, O thou that hast holy spots for thy feet, and holy spots constitute whose celebrity, whose name is even *Sravangan-gala* (the hearing of which brings out well-being to the hearer), O Lord, O Primaeval One, O Mighty Being,—since Thou art the savior of the distressed and since thy appearance removeth the iniquity of those that seek thee, do Thou be pleased to compass our welfare.”

“I salute Thee O Hari, who art the universe, and the cause as well of the creation, sustenation and dissolution of the universe. I salute Thee, who of Thine own accord dost assume the attributes of the illusory energy (Maya) ; who yet art self-poised ; and destroyest the darkness of Thy spirit by Thy complete comprehension developing eternally. By gratifying Thee one attains the eyes of Brahma himself, a desirable person, good fortune unparalleled in Heaven, on Earth or in

the Nether regions, all the benefit of the *Yoga*, the three kinds of good and absolute knowledge, O Infinite One, what a straw is such a thing as victory over a foe."

The auspicious Su^kadeva said :—O king ! on being thus eulogised by Aditi, that lotus-eyed Mighty Being who is located in the heart of every creature, thus addressed her.

The auspicious Lord of the Universe spoke :—"O mother of the gods, by me hath been known the desire thou hast long indulged concerning thy sons deprived of their good fortune by their enemies and ultimately driven out from their native region. (8—12)

"Thou wishest to dwell with thy sons, after they have reaped martial glory by defeating the irrepressible Danavas in battle ; and thou also wouldest behold the wives of the enemies of thy children wailing and lamenting, after those foes has been slain in battle by thy sons headed by Indra. And thou wouldest behold thine offspring prosperous and sporting in the celestial regions with their renown and good fortune reclaimed. But in my opinion, O noble lady, the leaders of the Asura forces cannot at present be brought down; for they are protected by the foremost Vipras propitiated unto them. In such cases, prowess can hardly compass our desire.

"O noble lady, still I am pondering over the means of destruction of the foe, for it is not fit that the fact of thy having gratified me by observing the vow (*Payavrata*) shall go for nothing. The measure of recompense must suit with the measure of reverence cherished for me. Having been worshipped by thee with the view of protecting thine offspring, and having been hymned by thee with the observance of the *Payavrata*, I shall, by becoming thy son charged with a portion of my own energy, protect thy sons, established in the asceticism of Marichi. Do thou, O gentle one, seek thy lord (husband), the sinless Prajapati,—at the same time conceiving me as centred in him in this wise. The happenings thereafter are not fit to be related unto thee inasmuch as these are

things connected with particular importance to the gods. Such secret things should be as easily attained to as they are maintained with strict secrecy." (13—20)

Thereupon the auspicious Sukadeva again began saying :— Having addressed, as aforesaid, that noble lady (Aditi), the Reverend One vanished then and there. Then deeming herself as having attained the crown of her existence on account of her bearing in her womb the Lord Sree Hari,—a piece of good luck rarely to be attained,—Aditi being filled with the highest reverence, went to her husband. And through spiritual rapture Kasyapa of unfailing sight perceived a portion of Hari entering into himself. Then even as the wind produceth fire, so, O king, he (Kasyapa) concentrating his thought, instilled into Aditi his vital fluid treasured up through asceticism extending over a great length of time.

Then Hiranyagarbha, knowing that the eternal Omnipotent One lying in the womb of Aditi, began to celebrate His praises under the name of Guhghya, and the auspicious Brahma said :—

"O mighty Urugaya, O Urukrama, Salutation unto Thee ! Salutation unto the Brahmanyadeva, Salutation unto Triyuga, Salutation unto Thee who hast had Thy birth in the womb of Prisni, unto Thee who dost manifest Thyself in all the Vedas, who art the ordainer, who holdest the three regions in Thy navel, and dwellest above the three worlds. Salutation unto Thee who dwellest in the mind of every creature and pervadest every thing. Thou art the beginning, the middle and the end,—and Thou hast been described as the Male Being fraught with infinite force.

"O Lord ! even as a strong current of a stream draws a straw, so Thou, in the form of Time, drawest this universe after Thee. Thou art the origin of all creatures—of the mobile and the immobile, and of the Prajapatis also. Just as a boat serves as a refuge for a person sinking in water, so Thou, O lord, art the refuge of the celestials fallen from the ethereal regions." (21—28).

CHAPTER XVIII.

THE LORD ATTENDS THE SACRIFICE OF VALI.

The auspicious Sukadeva said :—O king ! on being thus hymned by Brahma extolling His prowess and glorious acts,—Lord Sree Hari of no birth and death, was born in Aditi, furnished with four arms, bearing the Conch, the Discus, the Mace and the lotus. His eyes were expansive like fully blossomed lotuses, and He was clad in an attire having a yellow hue. The Lord in this incarnation had a sable white complexion, and His grace and lotus-like face were lighted up with the lustre of His ear-rings having the forms of sharks. He bore the Srivatsa mark on His breast. His diadem, Zone, and bangles were blazing together with His bracelets and Angadas. And appearing eminently handsome with a graceful garland of wild flowers ringing with the hum of the bees ; with Kaustubha gem worn on His neck,—Lord Sree Hari as a son of Aditi removed the gloom of Kasyapa's house with His own radiance.

Immediately on His being born as Kasyapa's son, all the cardinal quarters and the watery expanses looked complacently, all creatures were gladdened, every season was crowned with its proper fruits and flowers, joy reigned supreme in Heaven, the sky and the Earth, and the celestials, and kine and the twice-born ones and mountains.

The Lord saw the light at an auspicious hour of the first of the twelfth day of the light fortnight,—Abhijit being in the ascendant, and all the stars and planets serving to shed their choicest influence on His advent. (1—5).

On that twelfth day the Sun was in the mid heavens,—and that date on which, the Lord had His birth goes under the name of *Vijaya-Dwadashi*. And instantly on His birth there arose mighty sound of conches, kettle-drums, trumpets, *Mridangas*, *Anakas*, *Ganavas* and various other excellent

musical instruments. The delighted Apsaras danced, and the foremost of Gandharvas raised melodious tunes of songs, and the ascetics began to hymn Hari's glories. Hosts of Siddhas, and Vidyadharas, together with Kimpurushas and Kinnaras and Charanas, Yakshas, Rakshasas, and Supamas and the best of serpents headed by the celestials began to sing and dance and they extolled His praises and covered Aditi's dwelling with showers of blossoms. (6—10).

On beholding that Prime Purusha spring from her womb,—Aditi, seized with great wonderment, was transported with joy ; and Prajapati Kasyapa struck with amazement uttered Jaya to Him who had incarnated Himself by virtue of His *Yogamaya*. Lord Sree Hari of marvellous deeds, like an actor, appeared before His beholding parents as the dwarf son of a Brahmana in that very body which was instinct with unmanifested consciousness and which manifested itself with brightness, ornaments and weapons.

Seeing that Dwarf-son of a Brahmana, eminent saints, experiencing the highest joy, heaped presents on Prajapati Kasyapa, and made him perform the necessary rites of his son's initiation with sacred thread.

On this auspicious occasion of his investiture with the holy thread, the Sun himself recited the solar hymn, while Vrihaspati (the spiritual preceptor of the celestials) invested him with the Brahma-thread and Kasyapa put the zone on him. And the Earth (*Vasundhara*) presented that master of the World a black-deer-skin, and Soma, the lord of woods presented a staff, his mother a piece of cloth for wear and Heaven an umbrella. And Vedagarbha Brahma furnished that one of undecaying spirit with a *Kamandalu* (water jug), the seven Rishis (*Saptarshis*) presented *Kusa* grass, and O mighty monarch, Saraswati presented him a rosary (*Akshamala*).

And after he had been invested with the holy thread, the king of the Yakshas presented him with a bowl (for receiving

alms into), and the chaste and mighty Ambica herself gave him alms. Thus having been honoured by all that Brahmana's son (the Lord assuming the form of the Dwarf) of great glories looked splendidly brilliant surpassing with his Brahma-effulgence that assembly abounding in Brahmana sages. And then kindling the sacrificial fire with proper wood-fuel and spreading Kusa-grass around, Lord again offered oblations to the god of fire after having duly worshipped him. (11—19).

At this stage learning that Vali, attaining great power in consequence of having performed a great many horse-sacrifices, has again been advised by the Bhrigus and was engaged in celebrating a fresh one,—the Lord in the assumed form of the Dwarf Brahmana boy set out for that place. He was endued with all divine powers and with the weight of his heavy steps the earth trembled to its foundation.

O king ! at the spot going under the name of Bhrigu-kachchha on the northern bank of river Narmada a number of Ritwijas of the Daitya King Vali (the Ritwija-Brahmanas being of the race of Bhrigu) who were engaged in performing that best of sacrifices, saw him (the Dwarf Brahmana boy) approaching them there like the sun rising the sky. And being shorn of their lustre by the effulgence of the Dwarf, the priests, the sacrificer and the courtiers asked themselves in wonder : “Desirous of beholding the sacrifice, is it the sun that is approaching ? Or is it the god of fire or Sanatkumara ?” Being the subject of various conjectures indulged in by the Bhrigus and their disciples, the mighty Dwarf entered the compound of that horse-sacrifice. The Dwarf bore with him a staff, an umbrella and a *Kamandalu* filled with water. Seeing the subtle Vipra Dwarf (Lord Sree Hari in the form of a dwarf as assumed by His energy of illusion) wearing a Zone of Maunja-grass with a deer-skin-scarf throne over his shoulders after the fashion of the holy thread,—the Bhrigus and their disciples together with the deities of fire, having had their

brightness beaten back, suddenly stood up and accorded unto him a respectful reception.

And thereupon the sacrificer (Vali) rejoiced on seeing that handsome person whose grace was equal to the loveliness of his limbs, offered him a seat. Then giving his welcome dues, Vali worshipped the feet of the mighty one and then addressed his adorations to that charming one who had snapped the fetters of desire. And the righteous Vali held on the crown of his head that auspicious and sacred water with which Hari's (in the form of the dwarf) feet had been washed, and which capable of destroying the sins of one's race,—and that holy water which was so held by him on his head with profound reverence by that god of gods the divine Girisha wearing the Moon on his forehead. (20—28).

Then the auspicious Vali addressed him saying :— “Welcome, I salute thee, O Brahmana, what shall I do for thee ? O noble one, I deem thee as the very Incarnate asceticism of Brahmanas. To-day have my ancestors been gratified, to-day hath my race been sanctified. And since thou hast come under my roof, to-day hath my sacrifice been satisfactorily performed. To-day I must have properly worshipped the god of fire and the other deities according to the ordinance ; and this ground belonging to me who have had my sins washed away with the water wherewith thou hast washed thy feet, hath been hallowed with the tread of thine tiny feet.

“O son of a twice-born one ! O thou the son of a Brahmana, do thou receive whatever thou mayst desire.

“O Vipra's son, me-thinks thou wishest to have something. O thou eminently entitled to the regard of the people, O Vipra, accept kine or gold, or good edifices, or sweet viands or girls or flourishing villages, or horses or elephants, or cars.” (29—32).

CHAPTER XIX.

THE DWARF ASKED OF VALI A PIECE OF LAND
COVERING THREE FOOTSTEPS.

The auspicious Sukadeva said :—On hearing the virtuous and sweet words of Virochana's son (Vali), the Lord delightedly welcoming him said :—

The auspicious Dwarf said :—O Lord of men, all thy words are virtuous, truthful, praise worthy and worthy of thy race ; for the descendants of Bhrigu and thy old grand-father of quiescent soul (Prahладa) are witnesses of the religion relating to the next world. No such miserly person, devoid of the quality of goodness, has been born in thy family who has either disregarded the twice-born ones, or having promised has not given a thing.

O king ! there are no such foolish persons in your family who turn their back when begged for a thing either on the occasion of a gift or in the battle-field. In thine family Prahlada shines in pure fame like unto the brilliant Moon in the firmament. Being born in this race, Hiranyaksha, with mace in his hand, travelled over the earth alone for conquest and did not meet with any rival. While He came for releasing the earth in the Boar form of the Reverend One, Vishnu having defeated him (Hiranyaksha) with great difficulty and remembering His profuse energy considered himself as virtuous.

And on hearing of his having been slain, his (Hiranyaksha's) brother Hiranyakasipu was immensely enraged and he went to the abode of Lord Sree Hari for destroying the slayer of his brother. On beholding him approach like Kritanta (the god of Death) with the terrible trident in hand, Vishnu, the foremost of those conversant with illusion and having a knowledge of the time and place thus thought within himself :—

"Wherever I am going, the Daitya-king Hiranyakasipu is following me there like unto the god of Death following the creatures. The Asura has his vision confined to outside things and affairs. So, let me enter in his heart."

Having thus settled, the foremost of the celestials (Vishnu) entered by the nostril (of the Daitya) in the heart of his enemy Hiranyakasipu, who was vehemently roaming about ; the mind of the Asura-king was, however, greatly agitated ; and as a result of the Lord entering in his mind breath seemed to have disappeared from his body.

Going round the region of Vishnu and finding it without Him in, the Asura King Hiranyakasipu was greatly enraged and he cried aloud ; and searching the earth, heaven, sky, the quarters, holes, oceans and all over the universe,—Hiranyakasipu did not behold Vishnu anywhere. Not being able to find Him out Hiranyakasipu said :—

"I have searched all over the universe but did not find Him ; forsooth the slayer of my brother (Hiranyaksha) has gone there from where no creature ever returns." (1—12).

"The enmity and anger, begotten by the consciousness of self of all men, last till their death because of their being engendered by ignorance. Thy father the son of the illustrious Prahlada being fond of the twice-born ones, knowingly conferred, when begged of him his own lease of life upon the deities assuming the form of the twice-born ones. Thou hast resorted to virtues practised by house-holder Brahmanas, by heroes born before and other high-minded and illustrious great men. I do beg of thee only a piece of ground so much as to cover my three footsteps.

"O king of Daityas ! O king ! I do not beg anything else of thee, who art liberal and the king of the world ; for the learned ones, if they take just what is required, are not contaminated with sin."

The auspicious Daitya king Vali said :—"Alas ! O son of Brahmana ! thy words are worthy of the old ; thou art a boy

and thy ignorant mind is not alive to self-interest. Adoring me with words, who am the king of all the worlds, and who can give away island, thou art begging of me an insignificant space of ground to cover three footsteps seeking my refuge no one should beg again : so do thou beg of me sufficient land capable of giving thee adequate livelihood.” (13—20).

Thereupon the Lord in the form of Dwarf said :—“O king ! all the lovely objects of the world are not capable of satisfying him who has not controlled his senses ; one dissatisfied with a piece of land measuring three footsteps is not satisfied even with an island for he shall then aspire to have the seven islands with nine insular continents. It is heard that Vena’s son, Gaya and other kings who were the lords of the seven islands did not attain to the end of their thirst even by wealth and desired for objects. Whereas he is happy who is satisfied with the attainment of what he desires. Discontented persons, who have not their senses under control, are not satisfied with even getting the three worlds. It is said that discontentment of mankind with reference to wealth and objects of desire is the cause of their destruction. On the other hand, satisfaction with the attainment of what one aspires to, is the cause of emancipation. The *Brahma* effulgence of a Brahmana increases who is satisfied with what he seeks. But the *Brahma* energy of a Brahmana is destroyed, just as fire put on water, by discontentment. It is therefore, O thou bestower of boons, that I do beg of thee, just a land measuring three footsteps. I shall be contented with this grant satisfying my necessity.” (21—27).

The auspicious Sukadeva said :—Having been thus replied to by the Reverend Vishnu in the form of the Dwarf Brahmana boy, the Daitya-king Vali said :—

“Then do thou take what thou desirest” and saying this he took up the vessel of water for granting the desired land to the Dwarf.

But at this stage, being apprised of Vishnu’s intention,

Usanas (Sukracharyya), the foremost of those conversant with the art of speech, said unto his disciple Vali, King of Asuras, who was then about to confer the earth upon the Dwarf (the Lord Vishnu).

The auspicious Sukracharyya said :—“O son of Virochana ! He (the Dwarf) is the self-same divine Lord and eternal Vishnu. With a view to accomplishing the object of the deities, He has been begotten by Prajapati Kasyapa on Aditi. Not seeing through the impending calamity, thou hast promised to confer the land unto Him. Me thinks there is no well-being for the Daityas, as a great disaster is approaching them. Taking from thee thy kingdom, wealth, effulgence, energy, fame, learning and all,—He will then confer them on *Sakra* (Indra).”

“He is the self-same Hari under the guise of a dwarf Brahmana boy by virtue of His illusory powers. Having the universe for His body, He shall occupy all the worlds with three foot-steps. Having conferred thy all on Vishnu, O fool, where shalt thou live ? With one foot He shall occupy the Earth, with another the Heavens and covering the firmament with His body, where shall He place His third foot ? Thou shalt not be able to fulfil thy promise of the grant, and me-thinks thou shalt be doomed to Hell for not being able to give what thou didst promise.” (28—35).

“O thou Daitya-king Vali ! that gift is not spoken well of which endangers one’s livelihood. Because, in this world sacrifice, gift, ascetic observance and such other works are performed only by a man of wealth. He is happy in this world who divides his wealth for these five acts *viz.* virtue, fame, wealth, objects of desire and kinsmen.

“Hear, O foremost of the Asuras, what is laid down in Sruti in this connection. That is, whatever is admitted to be given saying ‘yes’ is truth—and on the contrary ‘no’ is untruth. It is said that truth is flower and fruit of this tree is body. If this tree, whose root is untruth, does not live where shall

thy exist ? As when a tree is uprooted it is soon dried up and falls down, so when untruth is removed the body is soon emaciated. So it follows that the word 'yes' takes wealth to a distance and deprives one of it or keeps one unsatisfied. If a person says 'yes' he is soon deprived of his wealth. He, who confers his all upon beggar, has not even his own desire satiated. On the other hand, 'no'—this lie has fullness in it.

But whoever always speaks lie saying 'no' to everything, is always censured and is like a dead man though living. A falsehood is not blameable for bringing females under control, in jokes, while speaking highly of a bride-groom in time of marriage, for maintaining one's livelihood, when one's life is at stake, and while injuring others on behalf of kine and Brahmanas." (36—43).

CHAPTER XX.

MANIFESTATION OF UNIVERSE FORM.

The auspicious Sukaadeva said :—O King ! having been thus accosted by his family preceptor (Sukracharyya), Vali (the master of the house) remained silent for some time and then with a controlled mind he said to his preceptor as follows :—

The auspicious Vali said :—"O thou preceptor ! What has been said by thee endued with spiritual wealth is true. What does not at any time obstruct Artha, Kama, Fame, and livelihood is the religion of the house-holders. Promising unto him that I shall give, how can I, the descendant of illustrious Prahlada, now for covetousness, disregard the twice-born one (the Dwarf) like an ordinary cheat ; for there is no greater sin than untruth. The Earth had once said, "I can bear everything but the liars." I do not fear as much from Hell, Poverty, the ocean of meanness, displacement of

position and even from Death, as I do from cheating the Brahmanas. The land and other things in this world shall renounce a person, when he is dead ; and what then is the use of giving that which does not satisfy a Brahmana ? Dadhyancha, Sivi, and other pious sages encompassed the well-being of creatures even by sacrificing their lives, which it is ever so hard to renounce. What consideration there is for earth and other things ? (1—7).

“O Brahman ! all those leading Asuras, ever successful in warfare, who enjoyed this earth, have been robbed of their lives and all possessions by irresistible Kala ; but the fame they acquired has not left them.”

“O Brahmana ! persons renouncing their lives in warfare are often found, but it is not so common a case to meet with persons who, when worthy recipients approach, reverentially confer unto the seekers their riches on them. Even poverty in consequence of satisfying the desire of an ordinary beggar is welcome to kind-hearted and intelligent persons ; why then should it not be for granting the desires of persons like thyself conversant with the knowledge of *Brahman*. I shall, therefore, confer upon this dwarf Brahmana boy his desired for object.”

O Muni ! I shall confer upon him his desired for object of land (covering space for three footsteps) even if he be my enemy or Vishnu, whom thou proficient in the Vedas adorest with performances of sacrifices. I shall not injure my enemy in the guise of a terrified Brahmana, even if he impiously binds me who am innocent. If he be the illustrious Lord Vishnu not desirous of foregoing His own fame He shall wrest from me this earth after slaying me in battle, or He shall be slain by me. (8—13).

The auspicious Sukadeva said :—O king (Parikshit) ! The Preceptor Sukracharyya thereupon imprecated a curse upon his truthful and intelligent disciple who appeared to have irreverentially not carried out his (preceptor’s) command,

saying :—“Thou art ignorant and proud of the learning—let thy prosperity soon wither away.”

Having been thus cursed upon by his own preceptor, the high-minded Vali did not deviate from truth. Thereupon, adoring the dwarf and after touching the water, he conferred upon the dwarf his desired land. At that time Vindhyaivali (the wife of Vali) adorned with a precious pearl-necklace came there with a golden jar filled with water, washing himself with that water the graceful feet of the dwarf in great delight and desirous of performing sacrifice, the Daitya king Vali then placed on his own head that water capable of sanctifying the Universe.

Thereupon eulogising the said uncommon action of illustrious Vali, the celestials, Gandharvas, Sidhhas, Vidyadharas, Charanas, and others, with great delight began to shower flowers upon that king of the Asuras ; and thousands of *Dundhuvis* (celestial drums) were incessantly sounded. Then the Gandharvas, Apsaras, Kimpurushas, and Kinnaras began to sing :—“Oh, what a hard work has been performed by the high-minded Vali, since even after knowing the motive of Vishnu, he has conferred the three worlds upon Vishnu, his own enemy.” (14—20).

The dwarf form of the infinite Hari wonderfully increased, and it being identical with the three-fold qualities of Sattwa, Rajas and Tamas, in His form existed the Earth, the sky, the quarters, the Heaven, holes, Oceans, beasts, birds, the celestials and all the Rishis etc. In that body identical with three-fold qualities of Hari, endued with great spiritual wealth, the Daitya-king Vali along with the preceptor performing Vedic ceremonies and the councillors saw the five elements, senses, objects of senses and the whole Universe of three qualities along with various creatures.

The Daitya-king Vali, who having Indra’s army as his own, saw on the sole of the feet of that Universe-form Rasatala, on His foot the Earth, on His waist the mountains, on His

knee-joints the birds and on His thighs the Marutas ; he saw also evening on the raiment of the Lord, the Patriarchs in the organ of excretion, on His genetal organ many Asuras of whom he (Vali) was the leader, in His navel the sky, on His sides the Seven Oceans and on His breast the Stars ; Virtue in the heart of Murari, truth and honesty on His chest, the Moon in His mind, Kamala with lotus in hand on His breast, the *Samān* (the Sama-Veda) and all the sounds round His neck, Indra and the other celestials on His arms, the quarters in His ears, the Heaven on the head, the clouds in the hair, the wind in the nose, the Sun in the eyes, and the fire in His mouth ; the four Vedas were manifested in His speech, Varuna in His palate, prescription and ordinances the eye-brows, the day and might on the two rows of eye-lashes, anger on His forehead, and avarice on the lips ; lust in touch, water in His seminal fluid, impiety on His back, sacrifice in His footsteps, Death in His shadow, illusion in His smile, and *Oshadhi* on His down ; the Rivers in His entrails, the stones in the nails, Brahma in His intellect, the celestials and Rishis in His organs, the mobile and immobile and elements on His person were manifested. (21—29).

O Maharaj (Parikshit) ! beholding in this way the three-worlds in the person of the dwarf-form of the Reverend One identical with all, the Asuras were deprived of their consciousness. Then encircling the Lord Hari, the master of the chakra (discus) named *Sudarshana* of unbearable energy, holding the *Sharnga*-bow having a deep sound like the rumbling of clouds, the *Panchajanya* (conch) emitting sound like the roar of thunder, the sword named *Vidyadhara* set with a hundred moon, an excellent pair of quivers full of unending store of arrows.

Thereupon, Sunanda and the other leading followers of Hari along with the Lokapalas began to sing upon the glories of the Reverend One. And being adorned with a diadem, *Angadas* (as worn on the arms), and a pair of

Makara-shaped *Kundalas* (ear-rings), as also with Srivatsa marks, the foremost of jewels named *Kaustubha*, Mekhala and raiment, wearing a beautiful garland of wild-flowers accompanied with the humming of the black-bees,—the Divine Lord shone in great brilliance. Thereupon, with His one foot was occupied the entire land of Vali, with His body the sky, and with His two arms the quarters, His second foot was accommodated by Heaven but no room was left for the third. Thereupon the second foot of His extending above heaven through Maharloka, Tapaloka, and Janaloka it reached Satyaloka. (30—34).

CHAPTER XXI.

VALI WAS BOUND UPON BY VISHNU.

The auspicious Sukadeva said :—On beholding the second foot of the Reverend One in the form of the dwarf Brahmana reaching Satyaloka, the lotus-sprung Brahma, whose effulgence was clouded by the brilliance of His nails and who himself was enshrouded thereby, Marichi and other Rishis of great penances, along with Sananda and other ascetics approached him. Thereupon persons versed in the Vedas, minor-Vedas, ordinances, literature relating to self-control, logic, history, the various divisions of the Vedas, Puranas, Samhitas, as well as those persons in whom the fire of knowledge is enkindled by the wind of Yoga and the actions are reduced to dust thereby approached Him. Thy attaining to the region of Sayambhuva by virtue of the remembrance of, His lotus-feet, began to adore it which cannot be obtained even by actions.

Thereupon the lotus-sprung Deity dedicated water to the upraised foot of Vishnu from whose lotus-navel he had sprung up, and then worshipping him reverentially he began to rehearse His glories.

O king of men ! being purified by washing the foot of the Great deity of huge footsteps the water of Brahma's *Kaman-dalu* (a kind of jug for carrying water) became a river, which even now representing the pure glory of the Lord, falls upon the sky and is now purifying the three worlds. Having been welcomed, Brahma and the other Lokapalas, along with their followers, brought articles of worship for their own Lord who had assumed the form of a dwarf. With cold water, beautiful garlands, fragrant sandal paste, sweet-scented incense, fried paddy, sun-burnt rice and fruits, with the hymning and chanting of his energy and glory, being beside with dancing, singing and sounding of conch and Dundubhi they celebrated the festival. Thereupon the king of bears Jambhuvana by name, with the sound of bugle, announced the festival on all sides. (1—8).

Beholding their Lord, initiated in sacrifice, robbed of the entire earth by a deceitful prayer for a piece of ground to cover three footsteps,—the Asuras in great anger said :—

“ He is not Vishnu, the friend of Brahmanas. He is rather the foremost of those versed in illusion. This wicked one under the disguise of a Brahmana, is desirous of accomplishing the work of the gods. This enemy in the shape of a dwarf, being a beggar, has deprived our king of all. Our lord is always truthful and has specially of late been engaged in sacrifice. He is always well-meaning, kind unto the Brahmanas and shall never be able to speak a lie. Therefore to destroy him is our duty as well as our service to our king.”

Saying this, the Asuras, the servants of Vali, took up weapons and with mace and *pattikas* in their hands,—they ran in great anger for slaying the dwarf. But the Daitya-king Vali did not want all this.

O king ! beholding those Asuras run quickly, Vishnu's followers, smilingly uplifted their arms and thwarted those Asuras in their rally. Nanda, Sunanda, Jaya, Vijaya, Pravala, Kumeda, Kumudaksha, Visvaksena, Garura, Jayanta, Sruta-

deva, Pushpadanta, and Satvata, who were all gifted with the strength of Ayuta elephants, began to slay the demoniac hosts. (9—17).

Beholding his followers so about to be slain and remembering the imprecation of curse by their preceptor Sukracharyya,—the Daitya-king Vali prevented his soldiers from that encounter, saying :—

“O Viprachitte ! O Rahu ! O Nime ! Ye hear me. Do not fight, desist. The time is not favourable unto us. O ye Daityas ! no person can surpass Him in energy, who is Lord of all creatures in the distribution of happiness and misery. The Lord, who was formerly in our favour and against the celestials, is now acting on the contrary. By no means,—councillors, army, intellect, counsel, castle, medicine, or peace,—can any person over come the influence of Time. It is true that you had defeated again and again those followers of Hari, but now being empowered by Destiny,—they are roaring, having vanquished us all in battle. And if Destiny be again propitiated and favourable unto us,—we shall again defeat them. Do ye, therefore, wait for the Time which shall be favourable unto us.” (18—24).

The auspicious Sukadeva said :— O king (Parikshit) ! on hearing the words of their master, the leaders of the Daitya and Danava army then addressed themselves for entering into the region underneath the earth in fear of aggrandisement of the followers of Vishnu, thereupon on the day of ablution subsequent to the sacrifice, the king of birds, Tarksha’s son, informed of the desire of the Lord, bound Vali with the Varuni noose. The king of the Asuras having been thus assailed by the powerful Lord Vishnu, there arose from all sides of heaven and earth great lamentations. Then, O king, the divine dwarf said to the illustrious Vali of firm understanding who was bound by the Varuni noose and was accordingly shorn of his effulgence :—

“O Asura ! thou hast conferred upon me ground to accommodate my three footsteps; but, with my two footsteps the

whole of the earth and heavens have been occupied. Therefore, do thou now determine room for the third footsteps. (25—29)

"The earth is thine as far as the Sun spreads its heat and the moon spreads its lustre with the stars and clouds pour showers upon. This earth has been occupied by my one foot, the sky and the quarters have been occupied by my body, and behold the heaven has been occupied by my second footstep. Thus everything belonging to thee has been occupied. As such thou shouldst now be dwelling in Hell for not satisfying thy promise. So do thou enter hell with the permission of thy preceptor. In vain is his desire, the heaven is far off from him, and he falls down who does not satisfy his promise unto a Brahmana and in fact cheats him. Being proud thou hast not given me, what thou didst promise and rather hast cheated me. In consequence of this untruth, thou shouldst for some years live in hell." (30—34).

CHAPTER XXII.

THE REVEREND ONE AGREES TO BE A PORTER.

The auspicious Sukadeva said :—O king ! being thus injured by the Lord, the Daitya king Vali, although shaken from truth, with an unagitated mind, gave vent to the following manly words.

Thereupon the auspicious Daitya king Vali said :—"O thou illustrious Lord ! O foremost of deities ! if thou dost consider my promise as false, I shall satisfy it, and my words shall not prove deceitful. Do thou place thy third foot on my head. I do not fear hell so much, or displacement from my present position or being bound by a noose, dreadful calamity, pecuniary difficulties or thine unfavourable attitude, as much as I do fear the crime of non-fulfilment of my promise. Me-thinks the punishment that thou art meting out unto me is most praise-

worthy unto all men, since neither father, mother brother nor friends can inflict it. Perhaps in the disguise of an enemy thou art the great preceptor of all the Asuras, since thou hast manifested unto us the eye of the knowledge capable of destroying the inebriation of pride. (1—5).

There is no shame or affliction for me in being so injured by you and also for being bound with the Varuni noose by thee of mighty deeds, in consequence of being inimical unto whom many Asuras obtained that Siddhi which the earnest yogins can only acquire. My grandfather Prahlada, whose holy fame is manifest all over the three worlds, was thine favourite ; he was much persecuted by his father who was thine enemy. Of what use there will be the bodies left off on this earth at the expiration of one's lease of life by the Asuras passing under the appellation of kinsmen ? of what use is the house which merely expends life ?"

"Determining this, O thou best one, my greatly wise grandfather, being afraid of his kinsmen, resorted to thy true lotus-feet which are not touched upon by fear. who art the destroyer of his relatives. I have also by Destiny been brought near thee who art my enemy, by whom I have been by force freed of my wealth, being possessed by which people cannot consider this life as frail even when they are on the verge of death." (6—11)

The auspicious Sukadeva said :—O foremost of kurus, while the Daitya king Vali was speaking thus, Prahlada, beloved of the Reverend One, came there rising like unto the full moon in dignified splendour. Vali, having an army like that of Indra, saw his grandfather, shinning in his effulgence, having his eyes expanded like lotus petals, wearing yellow raiment, having long arms, tall stature, and yellow complexion. Being bound by the noose of Varuna, Vali could not worship his grand-father with presents as before ; he bowed down his head with tears in his eyes and looked down in shame.

Beholding these the Lord of the universe (Sri Hari) attended upon by Sunanda and other followers, the high-minded

Prahlada approaching, touch the ground being overwhelmed with tears of joy and addressed the Reverend One saying as follows :

The auspicious Prahlada said :—“O God ! thou hast not taken back the most exalted position of Indra which thou didst confer on him, but thou hast taken back his possessions only to make them more graceful. Me thinks thou hast shown him a great favour, since he (Vali) has been shorn of wealth which brings about the bewilderment of soul and by which the wise lose their good sense and cannot properly see the course of their own soul. Salutation unto thee, the Great Narayana, the witness of all the worlds.” (12—17).

The auspicious Sukadeva said :—‘O king (Parikshit) ! before Prahlada standing with folded arms, the Divine Brahma said this to the slayer of Madhu (Sri Hari), O king, beholding her husband so bound, his (Vali’s) chaste wife being overwhelmed with fear, said with folded hands and head downwards.

The chaste lady Vindhyaivali (wife of Vali) said :—“O God ! these three worlds have been created by thee for thine sport; the vicious-minded imagine themselves as their master ; can those persons, who are shameless, and to whom thou hast attributed the epithet, “we are the doers”, attribute anything to thee, who art the creator, the preserver and the destroyer of the world ? They ought to feel ashamed to feel themselves capable of conferring anything unto thee.”

The auspicious Brahma said :—“O thou sustainer of the creatures, O Lord of the elements, O thou identical with the universe, do thou be pleased to release him who has now been deprived of everything ; he does not deserve this aggrandisement. The entire earth and all the regions acquired by his own actions and his everything, even his own soul have been given away by him without any hesitation. One renouncing deceit and bestowing mere water upon thine lotus-feet and dedicating unto thee mere grass, attains to an excellent state. Then why does he (Vali) giving away without

any hesitation the three worlds, should meet with this calamity ? It behoves thee to release him." (18—23).

Thereupon Lord Sri Hari said :—"O Brahman ! unto whom I extend favour I take away his wealth, which creates infatuation in a person and by which he being divorced from humility, shows disregard towards me and all others. The soul of creatures, being dependent, wanders in various species by its own actions and then attains to the state of a man. And there is my favour, if in this birth he is not infatuated by birth, action, youth, beauty, education, prosperity and wealth. My votaries, though born in a species, that for inhumility is inimical to all creatures and every form of well-being, are never infatuated. This Danava (Vali) is the foremost of the Daityas and the enhancer of their fame ; he has conquered invincible *Maya*. So, though he is exhausted, he is not infatuated. He has been deprived of his wealth, dislodged from his position, bound by his enemy, maddened, cast off by his kinsmen and has been subjected to various inflictions. He was remonstrated with by his preceptor and cursed ; and still of firm vow as he is, he did not leave off truth. Truthful as he is, he is not deviating from the virtue which has been declared by me under disguise. He has been conferred upon by me a position which it is hard to attain ; he has taken my shelter and he shall be Indra in Savarni Mauwantara. Till then, let him live in *Sutala* constructed by Viswakarman. Those who live there, being espied by me, are not subjected to calamities, disease, exhaustion, sleepiness and defeat." (24—32).

The auspicious Reverend One then addressed Vali saying :— "O thou having the army like that of Indra, O great king, may good betide thee ; do thou being encircled by thy kinsmen proceed to Sutala which region is aspired after even by the celestials, what to speak of others, even the Lokapalas shall not be able to vanquish thee there. My discus shall despatch those Daityas who shall transgress thy commands.

I shall perfectly protect thee along with thy retinue and raiments. Thou shalt always, O hero behold me near that place. And thine demoniac ideas created in the company of Daityas and Danavas shall be immediately destroyed by by thine beholding my prowess.” (33—36).

CHAPTER XXIII.

VALI GOES TO SUTALA.

The auspicious Sukadeva said :—The high-minded Vali liked by all the sages, having his eyes filled with tears begotten of excessive joy, and with folded hands, said in accents choked with tears, to the Purana Purusha who had said this.

Thereupon the auspicious Vali said :—“Oh ! even the attempt at the salutation unto thee, is capable of accomplishing the object of thine votaries, since this has made this vile Asura the object of thine favour which was not obtained before even by the Lokapalas.”

The auspicious Sukadeva said :—Then having said this Vali bowed down unto Lord Sri Hari,—Brahma with Bhava, and being released, entered Sutala with the Asuras. Having thus conferred upon Indra the three worlds and satisfied the desire of Aditi, the Lord governed the entire universe ; and beholding his own grand-son released, attain to the Lord’s favour, Prahlada, overflowing with devotion, said as follows :—

The auspicious Prahlada said :—“O lord, having thine feet adored by those who are adored by the entire universe, this thine favour, that thou becoimest the protector of the forts of the Asuras, even Brahma, Maheswara and Lakshmi have not obtained, what to speak of others. (1—6).

“By drinking the honey of thine lotus-feet Brahma and the other celestials have been enjoying their respective prosperity ; how have we, born in the wicked and deceitful

species of Asuras, attained to the position of thine merciful looks ? Thine action is wonderful ; by thy illusive energy above the range of meditation, thou dost easily create this universe ; and being omniscient and omnipresent thou dost impartially look towards all ; thy nature it is hard to reconcile ; being fond of thine votaries thou dost assume the nature of an all giving tree.

The auspicious Lord said :—“May good betide thee, O Prahlada, do thou too go to Sutala and enhance the delight of thy kinsmen, being in the company of thy grand-son. Thou shalt always behold me stationed there with the mace in my hand ; the fetters of action shall be snapped by the delight of thine seeing me.”

The auspicious Sukadeva said :—“O king ! the pure-minded Prahlada, along with Vali, having placed his folded hands on his head, accepted the command of the Lord ; and the leader of all the Asura hosts, having circumbulated the Prime Purusha with humility and at his behest, entered Sutala. Thereupon, O king (Parikshit), Narayana said to Sukracharyya who was seated near amongst the Ritwijas in the assembly of those who are conversant with *Brahman* :—“Do thou now ! O Brahman, make up the deficiency of thy disciple in the celebration of sacrifice, since all deficiencies in action are set right by the look of a Brahmana” (7—14).

Then Sukracharyya said :—How can there be inequality of action for him by whom thou, the lord of action, the sacrificial male being and lord of sacrifices, hast been worshipped by all means. All the deficiencies arising from Mantra, Tantra and from the distinction of place, time and person as well as from presents, are rendered whole by the recital of thy glories ; still, since thou sayest, I shall carry out thy command, O Great One, for the greatest well-being of men consists in satisfying thy behest. Thus, delighting in Hari’s command, Ushanas (Sukracharyya), along with all the Brahmana saints, made up the deficiency of Vali’s sacrifice. ✓ O king, having thus begged the earth of Vali, in the assumed

form of a dwarf Hari conferred the three worlds upon his brother Indra which had been pilfered by his enemies.

Thereupon for accomplishing the pleasure of Kasyapa and Aditi and the well-being of all creatures, the celestials, Rishis, manes, Manus, Daksha, Bhrigu, Angiras and other Munis, the patriarch Brahma along with Mahesha and Kumara made that dwarf lord over the regions and the Lokapalas.

Then the dwarf lord expert in protecting all the Vedas, the deities, Dharma, fame, prosperity, auspicious ceremonies, heaven and emancipation, was appointed Upendra for the prosperity of all ; and all the creatures, O king, were greatly delighted thereat. Thus Indra having obtained the three worlds and placing that Dwarf before him in the celestial car, welcomed by Brahma and the Lokapalas, took him to heaven. Indra then governed it by the strength of the arms of Upendra ; and enveloped with great prosperity and having his fear removed, he was delighted. (15—25).

O king ! Brahma, Siva, Kumara, Bhrigu and other ascetics, the manes, all the creatures, Siddhas, and celestial beings, eulogising that wonderful action of the divine Vishnu, repaired to their respective quarters. And Aditi's fame was established all over.

O king Parikshit ! I have thus recounted to you, in entirely, the glories of the Lord of great prowess, which remove the sins of the hearers. One who can by force see the end of the glories of the Almighty Lord Sri Hari, may be deemed to be able to count the sands of the earth. Thus the persons versed in Shastras have said :—“Who amongst men, born and about to be born, has attained to the other side of the glories of the Perfect Purusha ? He who listens to this account of the incarnation of Hari of wonderful deeds, the God of Gods, attains to an excellent State. And wherever, in sacrifice for the gods, in rites for the manes and social ceremonials, this story of the incarnation is recounted all the actions are duly performed ; even this is known by the learned persons.” (26—31).

CHAPTER XXIV.

LORD INCARNATES HIMSELF AS A GREAT FISH.

The King Parikshit Said :— “O thou gifted with spiritual wealth, I now very earnestly wish to hear of the first incarnation of Hari of wonderful deeds in which a fish-form was assumed by Him through His illusory powers. Why did the Lord, like one assailed by actions assume the fish-form hated of all and irrepressible for its partaking of the darkness. It behoveth thee, O thou gifted with spiritual wealth, to relate the account of the illustrious Lord, conducive to the felicity of all.”

In reply the auspicious Suta said :—Having been thus accosted by King Parikshit,— the divine Vadarayani (Suka) related the account of Vishnu when He assumed the form of a fish.

The auspicious Sukadeva said :— “O King ! The Lord at times assumes forms being desirous of protecting the King, Brahmanas, the Celestials, Vedas, Piety, Virtue and Wealth, The Lord, like the air, wonders, in various elemental forms, but does not assume them in consequence of His being entirely beyond the influence of all qualities. (1—6).

O King ! When at the end of the past Kalpa, Brahma disappeared in consequence of his sleep, the earth and all other regions were sunk in the ocean. Hayagriva, the King of Danavas, pilfered the Vedas that issued out of the mouth of Brahma while he was lying asleep under the influence of *Kala*. Being apprised of the action of Hayagriva, the King of Danavas, the Lord Hari assumed the form of a Great Fish.

Then one great royal saint named Satyavrata, devoted to Narayana, was engaged in devout penances on the surface of the water. In this great Kalpa, he became the son of Vivaswata celebrated under the name of Sraddhadeva and was conferred upon by Lord Sri Hari, the dignity of Manu.

Once on a time, while he was offering water in the river Kritamala, he obtained one fish from the water in his palms, O Bharata ! Satyavrata, the King of Dravida, threw into the water of the river the fish in his palms, together with the water, Then that fish pitiously said to that highly merciful King :— “O King ! O thou kind unto the poor, why dost thou throw me, terrified as I am, in the water, unto various aquatic animals who had slain my kinsmen.”

Not knowing that the Lord had assumed the form of the fish for extending favour unto him, he made up his mind for protecting the fish. Hearing her piteous words, the king was striken with pity and he brought that small fish to his hermitage in a pot filled with water. (7—16).

She grew up so much in that water-pot (*Kamandalu*) in one night, that being desirous of releasing herself, she said to the King :—

“O King ! I can live in this *Kamandalu* with great difficulty, do thou therefore be pleased to ascertain for me a large habitation where I may live happily.”

Thereupon the King took it from that Kamandalu and threw it into a big jar full of water. Having thus been thrown into the jar, that fish grew in a moment into the dimension of three cubits, and then she again said :—

“O King ! even in this water, I do not live comfortably. Be kind to give me, who have sought thy shelter, spacious room to live in.”

Then, O King Parikshit, taking that fish up, that king then again threw it into a tank. She then occupying it with her body assumed the form of a huge fish. Then that fish again addresses the King saying :—

“ O King, even this water of the tank does not conduce to my ease; resorting to some means that I may not die before, do thou place me in a lake.”

Having been thus accosted, that King placed that fish in a deep and inexhaustible lake. And while he was about to throw

her, growing to the dimension of the lake, into the ocean, the fish said :—

“O hero ! it does not behove thee to leave me here where Makara and other aquatic animals shall devour me.” (17—24).

Thus having been puzzled by the charming speech of the fish, the King Satyavrata said :—

“O fish ! who art thou who wert infatuating me in the shape of a fish ? I have neither seen nor heard of the prowess of an aquatic animal that can, in one day, increase so much in its form as to occupy a tank extending over a hundred *Yojanas*. Forsooth, thou art the undecaying Divine Narayana, and hast assumed the form of a fish, for favouring the creatures. Salutation unto thee, the foremost of Purusha, the Lord of creation, preservation and destruction. O lord ! thou art the soul and refuge of us all who are thine votaries. All thine incarnations are for the behoof of the creatures. I wish to know, for what thou hast assumed this form. O thou having lotus eyes, resorting to thine feet, who art the friend and beloved soul of all, is never fruitless unlike that unto others who are proud of their bodies, since thou hast manifested unto us this thine wonderful form.”

Then the King Satyavrata having said this, the lord of the earth, having the form of a fish, desirous of sporting in the ocean of dissolution at the end of a Yuga, expressed his desire, for the lord is always fond of his devoted votaries.

The Reverend One said :—“O Slayer of enemies, on the Seventh day after this, *Bhu*, *Bhuva* and others— all the three regions shall be drowned in the ocean of dissolution. O King ! when the three worlds will be on the verge of being drowned in the ocean, a huge boat despatched by me shall approach thee. Then, taking all sorts of *Oshadhis*, great and small, encircled by the Seven Rishis and with all creatures, do thou get on board the boat and thou shalt be able to roam about, without any difficulty, There being one ocean and all devoid of darkness, thou shalt have the effulgence of the Rishis. On the boat being shaken by

powerful wind, do thou with a huge serpent tie it to my horns when I shall come there.

O King ! as long as the night relating to Brahma shall last, I shall roam about attracting thee with the Rishis in the boat in that ocean of dissolution. Thou shalt then be able to comprehend in thy mind, my glory spoken of by the Great Brahman (*Para Brahman*) as related by me with reference to thy query."(25—38).

Having thus instructed the King, Lord Sri Hari disappeared. He waited for the time of which Lord Hirshikesh spoke. Spreading *Kusa* grass, with his face towards the East, the Royal Saint sat there meditating upon the feet of Lord Sri Hari assuming the form of a fish.

There upon the ocean rose high inundating the entire earth—and the dreadful clouds increasing, seemed to be on the point of pouring their contents, Thinking of the Lord's command he espied a boat approaching. Then taking the Rishis, *Oshadhis*, and creepers, he boarded on that boat. The ascetics were then verily delighted and addressed the King Satyavrata saying :—

"O King, meditate upon Lord Keshava, He will save us from this disaster and bring about our well-being."

Thereupon being meditated upon by the King as advised by the Rishis, one golden fish, having a horn, and a body extending over ten million of *Yojanas*, appeared in the great ocean. As said above by Lord Sri Hari, the King then fastening the boat to the horn of the Fish with the King of Serpent (*Vasuki*), he delightfully chanted the glories of the Slayer of Madhu. (39—45).

The King Satyavrata said :—Thou art the Great Preceptor, O Lord, capable of conferring emancipation, resorting to whose feet, people having themselves clouded with ignorance and worn out with the toil of the world at the root of which is ignorance,—obtain Him. He is ignorant and has his own work for his fitter; he engages in action for happiness. He is our Preceptor, in whose service we can renounce desire for happiness

and who snaps the fetters of the mind. May that eternal Lord, who is the preceptor of preceptors, be our preceptor, by serving whom, a person renouncing ignorance, the dirt of the mind, attains to his true colour. We resort unto thee, who art that Lord, a millioneth portion of whose delight the other celestials, the preceptor and great men combined, cannot give. As a blind man taking another blind man as his guide, an ignorant wright selects another such as his preceptor. Wishing to know thine own course, we elect thee as our preceptor, whose knowledge is like the sun and brings in relief all the senses. An ordinary preceptor instructs a person in unreal ways, by which he attains to ignorance hard to cross; but thou art eternal and instructest in eternal knowledge by which people attain to own true station. Thou art the friend of all, their beloved lord, soul, preceptor, and identical with their knowledge and desire. Still, men guided by false understanding and desire, cannot perceive thee, stationed in their hearts. But for awakening sense in me, I seek thy shelter, who art the foremost of the celestials, and worshipful lord. O thou lord of the universe, do thou be merciful to snap the fetters of egoism with thy words and display thy own true form. (46—53).

The auspicious Sukadeva said :—The King having said this, the Divine Prime Purusha, Sporting in the great ocean in the form of a fish, communicated unto him the truth, the celestial Purana and Samhita having in it Sankhya Yoga, and various works and various secret truths about the Self (*Atman*), The royal saint Satyavrata, with Rishis seated in the boat, listened to the true knowledge about self without any doubt, communicated by the Lord and Brahma.

The lotus-seated Deity Brahma rising at the end of the first dissolution, after slaying the Asura Hayagriva, Hari returned unto him the Vedas; and the King Satyavrata being endued with knowledge and discriminative knowledge by the mercy of the Vishnu became the Manu Vivasvata's Son at this Kalpa.

Listening to this dialogue between the Royal Saint

Satyavrata and Vishnu assuming the shape of a fish by illusion, people are freed from sins. Whoever shall sing this incarnation of the Divine Hari duly, shall have his desire accomplished and attain to excellent state.

I do bow down unto that Fish form of the Lord, the cause of the universe, who having slain the Danava who had pilfered the Vedas issuing out of the mouth of the Great Deity sleeping at ease in the water of the ocean of dissolution and lying inactive, communicated them unto Satyavrata and the Seven Rishis. (54—61).

BOOK IX

CHAPTER I.

DESCRIPTION OF SUDYUMNA BECOMING A WOMAN.

The King Parikshit said :— “I have heard from thy narration of the Manwantaras comprising of innumerable periods of creation, preservation and destruction of the universe, and in that connection the glorious deeds of the Reverend One manifesting His infinite powers. I have also heard about the holy and saintly Satyavrata, the King of Dravira, who gained at the close of the past *Kalpa* (a division of the duration of the world) Spiritual knowledge by devotion unto Lord Narayana, and became Manu (Vaivaswata Manu) the son of Vivaswata. I have heard from thee of the Kings headed by Ikshaku, the Kings being the sons of the said Vivaswata.

“O Brahman ! do thou be pleased to describe unto us, who are always eager to hear, of the different families of those Kings and their deeds.

“Oh thou supremely eminent one ! relate unto us the prowess of all the past, the present and the future scions of those families of the Kings.”

The auspicious Suta said :—“Having been thus questioned by Parikshit in that assembly of the Brahmanas conversant with the knowledge of *Brahman*, the adorable Sukadeva, who knew the ultimate Dharma, began saying as follows”.

The auspicious Sukadeva said :—“Oh thou killer of the enemies ! the history of the progeny of the various Manus extending over a period of immemorable time cannot be described in detail even in a hundred years; but do you hear me narrating the history with as much detail as possible, (1—7).

At the end of *Kalpa*, there was only the Supreme Being who is the soul of the present and past creatures. There was nothing except this universe.

Oh King ! there appeared at the navel of the Supreme Being the blossom of a golden lotus in which was born the Self-create and four-mouthed Brahma. Marichi was born from the mind of Brahma. From the said Marichi was born Kasyapa. From Kasyapa and his wife Aditi, the daughter of Prajapati Daksha, was born Vivaswan (Surya, the Sun god).

Oh Bharata ! from Vivaswan and his wife Sanjna was born Sraddhadeva, who was a Manu. The said powerful and self-knowing Sraddhadeva begat on his wife named Sradha, ten sons. These ten sons of Sraddhadeva were named Ikshaku, Nriga, Sarjali, Dishta, Ulrista, Karusha, Narishyanta, Prishadra, Nabhaga and Kavi.

Oh King ! the powerful and adorable Muni Vashistha performed a Yajna with the intent to propitiate Mitra Varuna for conferring children to the childless Manu, when the latter was without any issue before. In the said Yajna (Sacrifice) Sradha, the wife of Manu, who was then living on milk only, having gone up to the priest reciting mantras, prayed for birth of daughters. (8—14)

Thereupon, clarified butter being offered with the utterance of the syllable *Bauhat*, and having been requested by Adhyurja, the priest who was reciting mantras, and who was a Brahmana, performed the Yajna (sacrifice) while thinking within himself of that request of Sradha.

In consequence of that dereliction of duty on the part of the priest reciting mantras, a daughter Ila by name was born. Manu not being much satisfied at seeing that daughter, addressed his preceptor as follows :—

“Ah, what a pity ! Oh lord (Vasistha) ! how this unexpected effect of cause is possible for you who worship the *Brahman* ? There should not be such violation of mantra. You, who have known the *Brahman*, whose sins have been entirely destroyed

by asceticism, have been engaged to perform this *Yajna* and there has resulted this failure of expectation, like sin in the gods."

On hearing the aforesaid words of Manu, the adorable grandfather Vasistha perceived the transgression on the part of the priest who recited the mantras, and thereupon he said unto Manu, the son of Vivaswan, as follows :—

"Owing to the transgression in your priest reciting the mantras, there has resulted this failure of expectation. Yet, by my own spiritual powers, I will make thee father of a good son."

Oh King ! the said adorable and glorious Vasistha having been thus determined, and being desirous of bestowing manhood on Ila (the daughter of Manu) prayed to the Eternal Being.

Thereupon, the all-powerful Supreme Lord Sri Hari being gratified by the prayer of Vasistha, bestowed on Ila the wished-for boon of manhood, and thus Ila became Sudyumna, the best of human beings. (15—22).

Oh Emperor ! once on a time, the said warrior Sudyumna being protected by armour, and on being accompanied by a number of ministers, and taking a beautiful bow and most powerful arrows and riding on a swift Sindhi-horse, went out for hunting in a forest. While pursuing the game, Sudyumna went towards the north. He entered the charming forest on the valley of mountain Sumeru, while there was then sporting in that forest the all-powerful lord Siva with his consort Uma.

Oh King ! the suppressor of enemies, the said Sudyumna found himself turned into a female, and his horse as well a mare, as soon as he entered that forest. There in that forest the followers of Sudyumna then began with failing heart, to look at one another, at finding their sex changed so suddenly.

The auspicious King then said :— "Oh the adorable one ! why and from whom did that country acquire this virtue ? Having put this question, our curiosity has been greatly increased.

The auspicious Sukadeva said :— Once on a time there repaired by making all directions free from tinge of darkness, Suvrata and other Rishis to see Girisha. Having seen them (the Rishis), Goddess Amvika who was then naked became highly ashamed. Then she having risen from the lap of her husband covered her waist in all haste. On seeing the lord Sankara and Goddess Amvika so in the enjoyment of sexual pleasures, the Rishis returned, and went from there to the hermitage of Nara Narayana. (28—81).

Thereupon the Divine Lord Sankara uttered as follows for the satisfaction of his wife :— “Whoever will henceforward cross over the boundary of this place, shall turn into a female,” Thenceforward, all male beings avoided that forest, She (Ila) too being surrounded by her followers, travelled from one forest to another.

In course of time, the Lord Budha once saw Ila in company with her female followers. He (Budha) then became enamoured of her and desired her for sexual intercourse, as she looked as the best of women and was promenading on the precincts of the hermitage. She (Ila who was very handsome) also wished Budha (the son of Somaraja) as her husband. They then lived as husband and wife. Budha then begat on Ila a son named Pururava.

Oh King ! We have heard that the said Manaba (son of Manu) Sudyumna having so been cursed into womanhood, meditated upon Vasistha. The mighty Vasistha seeing him Sudyumna in that sad plight and being greatly moved by compassion, worshipped Lord Sankara for attaining manhood for Sudyumna.

Oh the lord of mankind (Parikshit) ! The mighty lord Sankara was pleased and to preserve the truth of his words, his darling’s as well, said as follows :—

“Sudyumna who belongs to Your race (family) shall alternately be male for one month and female for another month. Let Sudyumna in this way rule over the world at his pleasure.”

By the favour of his spiritual preceptor (Vasistha), Sudyumna regained by turns alternately sufficient manliness and ruled over the world. The subjects, however, were not satisfied with him.

Oh King ! he said Sudyumna got three sons, who were named Utkala, Saya, and Vimala. Those three sons of Sudyumna were all virtuous and ruled over the territory of Deccan. Now, in course of time, Sudyumna, the powerful Lord of the cities repaired to the forest making over the Sovereignty of the world to Pururava, his son. (32—42)

CHAPTER II.

THE DESCRIPTION OF KARUSHA AND FOUR OTHER SONS OF MANU.

The auspicious Suka-leva said :—O King (Parikshit) ! Sudyumna, the son of Vivaswata Manu having thus gone into the forests, Manu being desirous of raising progeny, had performed rigorous religious austerities on the banks of the Jumna extending over a period of one hundred years. In course of such austerities Manu had worshipped all-powerful Lord Sri Hari for getting children. He got ten sons, Ikshaku being the first-born, all resembling him.

Prishadhru, the son of Manu, who was made a cow-herd by his preceptor, fed the cows with great attention and passed the nights in kneeling posture in observance of Veerashanavrata and in wakefulness carefully protected the cows. Once on a time, when it was raining, a tiger made into the herd of cows. Thereupon the cows that were lying asleep became frightened and rising in great fear began to run about the place. The powerful tiger had attacked one of the cows. Being terrified the cow began to low. On hearing the low of agony of the cow,

Prishadhru stood on alert and followed the direction of the incident.

In that dark night when even the stars were eclipsed, Prishadhru took up in a great hurry a sword and believing it to be the tiger, had cut off unwittingly the head of the cow. The tiger also was wounded by the stroke of the sword, lost his ear and rushed out in great fear leaving marks of blood on the way. (1—8)

Thereupon Prishadhru, the suppressor of enemies, believed the tiger to have been killed. But at the break of day, he found the cow *Kapila* to have been killed and for this he became very sorry. Though Prishadhru had so unwillingly committed the sin, his family priest Vashista cursed him as follows :—

“Be thou, on account of this act, not even the worst of Kshatriyas, but a Sudra.”

Having been thus cursed by his preceptor Vashista, Prishadhru accepted the curse with folded palms. The powerful Prishadhru stopping the semen (*i.e.* living in perpetual purity) performed the Vrata esteemed by the Munis. By his devotion unto Bhagavan Vasudeva, who is the Universal soul, the Supreme God and who is Pure, Prishadhru became friendly to all created beings; and he isolated himself from all companions, absorbed in meditation and he gained tranquility of soul and complete unity. He had his eyes restrained. He would not receive anything from any body. He would live on whatever would happen to come unasked for. And living in this way, he absorbed himself in the Supreme Soul, became happy in having divine knowledge, and travelled over the earth like deaf and dumb, as though an inanimate being. Muni Prishadhru who was thus deporting himself, having gone to forest, saw conflagration therin, and having cremated his body by that fire attained to the Supreme Brahman. (9—14).

Learned Kavi, the youngest son of Manu, having lost desire for worldly enjoyments relinquished his kingdom in his youth, and having repaired to forest with his friends, had attained to the Supreme Lord. Therefore he had no progeny.

From Karusha, the son of Manu, had sprung up the race of kshatriyas known as *Karusha*. These kshatriyas were devoted to Brahmanas; they were religious rulers and protected the Northern Paths (*Uttarapatha*).

Similarly from Dhrista sprang up a line of kshatriyas known as Dharsta who came as the Brahmanas on earth.

O King ! Sumati was son of Nriga who was the son of Manu. Sumati had a son Bhutajyoti by name, and Bhutajyoti had a son named Vasu. A son was born unto Vasu and he was named Pratika whose son was named Oghavan. This Oghavan had a son named Oughavan and a daughter named Oughavati, Oughavati was married to the King Sudarsana.

O King ! From the son of Manu named Narisyanta was born Chitrasena. The son of Chitrasena was named Riksha. A son was born to Riksha and he was named Mirhan. From Mirhan was born Purna and his son was named Indrasena. From Indrasena was born a son named Bitihotra who had a son named Satyavrava. This Satyavrava had a son named Urusrava; and from Urusrava was born Devadatta. (15—20).

To him (Devadatta) Bhagavan Agni (Fire) himself was incarnated as his son and he was called Agnivesya. This Agnivesya became famous as the great sage Kanina Jatukarna.

O King ! from the said Agnivesya sprang up the race of Brahmanas known as Agnivesyayana. Thus the descendants of Narisyanta have been described by me. Now listen to the description of the descendants of Dista. There was another Nabhaga who became Vaisya on account of his bad acts. Nabhaga's son was named Valandhana, whose son was named Vatsapriti. Prangsu was the son of Vatsapriti, and know Pramiti as the son of Prangsu. That Pramiti had a son named Khanitra to whom was born a son named Chakshusha, whose son was named Rambha. The son of Rambha was named Khaninetra, who was virtuous. This Khaninetra was named Karandhama. (21—25).

Oh Emperor ! King Karandhama was Khaninetra's own

begotten son. Abikshit was the son of Karandhama, Abikshit's son was named Marutta who became sovereign of the world, and who was made to perform Yajna, by the great ascetic Samvarta, the son of Angirasa. The sacrifice of Marutta was such that no other was equal to it. whatever utensils there were used in that Yajna (sacrifice) were all made of gold and were of beautiful shape. In that sacrifice Indra was pleased by drinking soma juice. the Brahmanas were satisfied by gifts ; the Maruts were distributors and the Viswadevas were members of the assembly.

Dama was the son of Marutta and his son was Rajabardhana. To Rajabardhana was born Sudhriti. Nara was the son of Sudhriti and the son of Nara was Kovala. To him (*Kevala*) was born Dhundhuman, whose son was Vegavan. The divine Budha (*Planet*) was the son of vegavan. To him was born Trinavindu who was a King. Devi Alambusha, the best of Apsaras, married him (*Trinavindu*), who was the abode of many adorable qualities. Sons were born unto them, a daughter Ilavila, as well.

The Lord of ascetics, Visrava, having learnt the ultimate knowledge from his father, begat on her (*Ilavila*) a son named Dhanada. His sons were Visala, Sunya-bandhu and Dhumraketu, King Visala, who raised descendants, built a city called Vaisali. Hem Chandra was his son. Dhumraksha was the son of Hem Chandra. To Dhumraksha's son, Sanjama, were born Krisaswa and Devaja. To Krisaswa was born Somadatta who gained the best course obtainable by yogins by worshipping the ultimate God of Yajnas by sacrifice of horses known as *Aswamedha*.

Somadatta's son was Sumati, whose son was Janamejaya. These famous descendants of Trinavindu were rulers at Vaisala. (26—36).

CHAPTER III.

THE DESCRIPTION OF THE OFFSPRING OF MANU'S SONS, SARJATI AND OTHERS.

The auspicious Sukadeva said :—O King ! Sarjati, the son of Manu, was versed in the Vedas. This Sarjati, in the sacrifice performed by the illustrious sages Angirasas and others, had advised the line of ritual action to be performed on the second day of the sacrifice.

This Sarjati had a daughter by the name of Sukanya who had eyes resembling petals of lotus. Having once gone to forests with his daughter, he went to the hermitage of the renowned Muni named Chyabana. She (Sukanya) perceived a pair of luminaries resembling glow worm in the holes of an ant-hill while she accompanied by her maids of honour, was cropping plants in the forest. Then, the girl, as if driven by fate, piercel the luminaries in puerile simplicity with thorn. From them blood began to gush out. Forth with retention of urine and foeces followed in the army. The sage of the Kings, Sarjati seeing that became astonished and said unto them as follows :—

“Have you done any wrong unto Bhargava (Maharshi Chyabana). Verily some one amongst us, has defiled his hermitage.”

Thereupon, being terror-stricken, Sukanya addressed her father saying :—“A little offence has been given by me in having unwittingly pierced a pair of luminaries with a thorn.” (1—7).

On hearing the said words of his daughter, Sarjati got frightened and slowly pacified the Muni who lay buried in the ant-hill (Chyabana Muni). Then having learnt the Muni's desires, Sarjati gave his daughter (Sukanya) in marriage with the Muni, and thus having propitiated him had averted the

danger. Then having embraced the Muni, he (Sarjati) returned to his capital with a heart full of devotion.

Sukanya, the reader of hearts, having obtained the wrathful Chyabana as her husband, devoted herself wholly to please her husband by careful soothing and nursing.

After some time thence the twin Aswinikumaras came to the hermitage of Maharshi Chyabana. Worshipping them in a fitting manner, the Maharshi said :—“O thou mighty ones ! Ye both are physicians of the heaven. Be thou pleased to grant me return of youth. On thy fulfilling my desire, even though Ye are not entitled to sacrificial remains of *Soma juice*, in the sacrifice of *Soma* that I would perform, I would offer you goblet-ful of Soma juice. Grant unto me that age and beauty which is desired by women.” (8—12).

Thereupon the twin Aswini Kumaras the celestial physicians, became pleased and said :—“Be it so. Dive thou into this lake formed by the Siddhas.”

Having been thus addressed by the twin Aswinikumaras,—the Maharshi (Chyabana) who was striken by age, whose skin turned loose and whose nerves and veins were prominent,—had plunged into the lake with the Aswinikumaras. After a short while came out of the lake three male beings resembling one another, wearing best apparel, garland of lotus and graceful *Kundala* (ear-rings).

Now, the chaste and beautiful Sukanya having seen them three who were all alike and as resplendant as the sun, could not distinguish as to who her husband was, and therefore took the protection of the Aswinikumaras. At this, being pleased with the chastity of Sukanya, the Aswinikumaras had pointed out to her who her husband was; and then embracing Maharshi Chyabana the Aswinikumaras went to heaven on celestial chariot. (13—17).

O King ! now, Sarjati being desirous of performing a grand Sacrifice did go to the hermitage of Maharshi Chyabana. There he saw a being resembling the sun, seated by the side of his

daughter Sukanya. The King Sarjati thereupon became displeased at heart and therefore instead of blessing his daughter, he rather remonstrated with her daughter saying :—

“What hast thou desired to do, that thou hast deceived thy husband, who is an illustrious Muni and who is respected by all people ? Oh thou unchaste one ! that thou art serving that unknown paramour, having forsaken the age-stricken uninviting husband ? Oh thou who belongest to a noble family ! why is then that different predilection which has brought this stain on the illustrious family lines of thy father and husband ? Shameless thou art indeed in that thou harbourest this paramour ! Thou hast thrown the family of thy husband, as also thy father’s into hell !”

Pure at heart and proud of her chastity, she said unto her father who had thus addressed her. “Oh father ! this is the son of Bhrigu (Chyabana Muni) and thy son-in-law who is now seated by my side.” On saying as above, she then narrated to her father the whole story of how he acquired youth and beauty. On learning this, Sarjati, the King, was astonished and being greatly pleased warmly embraced his daughter. (18—23).

✓ O King ! thereafter the illustrious Chyabana Muni had performed sacrifice for the King Sarjati with *Soma* juice, and by dint of his ascetic powers had made the Aswinikumaras accept goblets full of *Soma* juice, even though they were not entitled to drink *Soma* juice. But at such offer unto and partaking of *Soma* juice by Aswinikumaras,— Indra, the celestial King became very angry and took up his thunderbolt to kill the Chyabana Muni. On this that illustrious son of Bhrigu (Chyabana) paralysed the hand of Indra who was armed with thunderbolt.

Thenceforward, all the gods agreed to the offer of *Soma* juice to Aswinikumaras who were, being divine physicians, excluded from the enjoyment of *Soma* juice at the sacrifice. ✓

Oh the suppressor of enemies ! Sarjati had three sons by

the name of Uttanbarhi, Anarta and Bhurisena. To Anarta was born Rebata, who having set up a city known as Kusasthali in the bed of ocean, lived therein and ruled over countries called Anartas. He had a hundred qualified sons of whom Kukudmi was the eldest. Taking his daughter, he went to Brahma in the Brahmaloka which is free from passions and ignorance, for a bride-groom for his daughter. The Gandharvas being engaged in rolling out exquisite music Kukudmi did not get any opportunity to broach the subject and waited a while; then, having made obeisance to Brahma spoke out his mind.

Having heard that Brahma said smiling to him, "Oh King ! death has removed those whom you have on mind, that is, selected. The sons, grandsons, even their descendants are not now heard of. Twenty seven Yugas of time have passed by. Oh King ! go thou, therefore, to Baladeva of great strength, and who is a manifestation of the God of gods; give your gem of a daughter in marriage to that best of man. The Reverend Lord Sri Hari, the supporter of the universe, the chanting and hearing of whose name is meritorious, has for the destruction of the weight of sin of the earth, incarnated a portion of His Self."

On being thus directed, Kukudmi saluted Brahma, and giving his beautiful daughter in marriage to powerful Balabhadra, returned to his capital which was abandoned by his brothers on account of the terror of Yaksha. (24—36.)

CHAPTER IV.

THE ACCOUNT OF NABHAGA AND AMBARISHA.

The auspicious Sukadeva said :—O King ! Nabhaga was the son of Nabhaga. His elder brothers allotted to him, who the youngest, learned, ascetically minded and just returned from the house of his spiritual preceptor,—maintenance of his father as a share of ancestral property. He then said, “Oh brothers ! what have you allotted as my portion ?”

In reply to the query of the Youngest brother, as above, the elder brothers said :—“Oh brother ! our father has already determined your portion.”

Thereupon Nabhaga asked his father saying :—“Oh father ! why have my elder brothers made thee as my portion ?” The father replied :—“Oh my little child, do not place any reliance in that. The Angirashas are performing sacrifices. Receiving by turns, business in the said sacrifices on the sixth day, they are, although meritorious, making blunders to-day in sacrificial business. Oh thou, the learned one ! read you to those great personages two hymns about Vaisyadeva on this sixth day. By dint of the virtues acquired thereby, the Angirashas will then be going to Heaven; and at that time of their departure for the Heaven, they will then bestow unto thee the remainders of their wealth in the Yajna. Go You, therefore, to those ascetics.”

Having been so directed to do by his father, Nabhaga then followed the advice of his father. And, as his father stated, the Angirashas went to Heaven giving over to him the remainders of their Yajna-wealth. (1—5).

When Nabhaga was going to take the Yajna-wealth, a dark-looking person proceeding from the North said unto him. “This wealth on the sacrificial ground belongs to me.”

At this Nabhaga the son of Manu said :—“But, all this has been given unto me by the Rishis.”

"In this quarrel between us (the dark-looking person and Nabhaga) let your father be approached to decide," said that dark-looking person. Thereat Nabhaga asked his father about it and his father said as follows :—

"In certain Yajna, the Rishis allotted to Rudra all the wealth brought to the sacrificial ground. The said Deva (Rudra) takes the whole from that."

On his father so saying, Nabhaga saluted Rudra in that form of the dark-looking person and said, "Oh God ! the wealth left in the sacrificial ground is your portion, Oh Brahman ! this has been said by my father. Therefore I please thee by bending down my head before thee."

Thereupon the Lord Rudra said, "As thy father has given thee the honest opinion and thou also art telling the truth and besides thou art learned in the Vedas, I am pleased to confer upon you the knowledge of *Brahman*. Take thee this wealth, the remainder of Yajna, which is given by me to you." After having said this the mighty Lord Rudra, the protector of the virtuous, vanished.

The person who meditates on this sacred story with earnestness in the morning and evening, becomes learned and versed in the Vedas and gets his own salvation.

Ambarisha was the son of Nabhaga. The curse of a Brahmana which is never unavailing could not affect him, because Ambarisha was virtuous and deeply devoted to Supreme God. (6—13).

At this stage of the narration the auspicious king Parikshit said : "Oh thou mighty one ! I am desirous of hearing the character of that wise ascetic king Ambarisha upon whom the curse of a Brahmana which is impossible to overcome could not act."

The auspicious Sukadeva said: The eminently virtuous king Ambarisha having obtained the earth consisting of seven islands, hoard of treasures and eternal blessing, considered all that which is difficult to attain by men in general as unsub-

stantial objects in dream; because people even knowing the perishableness of earthly riches get plunged into delusion at the loss of wealth. He became greatly devoted to Lord Vasudeva and His devoted worshippers, by which devotion he considered this universe as worthless as pebbles. He got his mind absorbed into the lotus-feet of Lord Sree Krishna, he engaged his words in chanting the praise of Narayana; his hands in sweeping temple of Lord Sri Hari; his ears in listening to the praise of Achyuta (Narayana); his eyes in seeing the shrines containing the image of Mukunda; his limbs in touching the body of the servants of Mukunda; his sense of smell in taking the smell of *Tulashi*-leaves dedicated to His lotus-feet; his feet in following in the wake of Hari; his head in saluting to the feet of Hrishikesha. He used the garlands, sandals and other things not led by any sense of desire for enjoyment, but as the enjoyment of devotion of the virtuous. (14—20).

Having, as aforesaid, dedicated all his acts to the service of Lord Adhokshaja,—King Ambarisha ruled over this world at the direction of the Brahmanas devoted to him.

The said King Ambarisha worshipped God, the Lord of sacrifices, on the banks of Saraswati River in a desert like country, by performing Aswamedha Yajna, by illustrious Munis headed by Vasistha, Asita and Gautama. The gifts in Dakshinas and other costs of the sacrifice involved immense amount of money. In this sacrifice the Ritwikas and Sadasyas having been clothed in costly garments and adorned with precious ornaments, appeared equally beautiful with the gods,

The subjects of Ambarisha on hearing and chanting the praise of virtue-eminating God, did not wish for Heaven, the favourite region of the celestials. For the enjoyments resulting from wealths which are difficult of attainment, and one's own kingdom, cannot enthrall the heart of the emancipated who visualise Mukunda in their inner heart.

The said king having by such devotion, asceticism and

virtues, served Lord Sri Hari, gradually al negated himself from all earthly enjoyments. He restrained his inclinations from houses, wives, children, friends, the best of elephants, chariots, horses, inexhaustible gems, ornaments, garments, and unlimited treasures.

The warrior king with co-operation from his queen who was of the same character as the king, observed for the period of one year, the austerity known as Dwadashi to worship Sree Krishna. (21—29).

Once at the close of the austerity, in the month of kartic having fasted for three days, and bathing in the *Kalindi* (a portion of river Jumna), the king had worshipped Hari in the forest known as Madhuvana. Then he devotedly worshipped Keshava and the virtuous Brahmanas who were emancipated, with dress, ornaments, sweet-smelling garlands, other presents complete with all requisites, observing the rules of all great religious ablutions and with heart absorbed in Him. Then the said king sent as present to the ascetic Brahmanas at their home sixty millions of cows having horns encased with gold and hoofs with silver, covered over with precious cloth, affording large quantity of milk, accompanied by beautiful calves and which were mild and young.

After having first fed the twice-born ones with delicious, rich rice and being directed by Brahmanas whose desires were gratified, the king made preparations to break his fast. At that time, Durvasa Muni, the very image of Lord Sree Hari, became the king's guest. (30—35)

Thereupon, the King rising from his seat, greeted the guest with respectable seat and other articles of worship. Then coming up to his (the Muni's) feet, the king prayed to him to take his food there.

Having accepted the prayer of the virtuous King, the Muni went to perform the necessary mid-day religious rites and meditating on the *Brahman* dived deep into the holy waters of Kalindi. While the Muni was thus under the waters, there

remaining only half a moment of Dwadashi to expire, the king who was conversant with *Dharma* began to consider in his mind about the religious clash, the question of breaking the fast with the Muni. On the one hand there is sin in transgressing a Brahmana, on the other hand there is sin in not breaking the fast within Dwadashi. "Tell me, Oh Brahmana, by doing what good may betide me and sin may not touch me. I think I should break the fast by taking water only because taking water has been held by the Brahmanas both as taking food and not."

Oh the best of Kurus ! the said ascetic king Ambarisha took water by uttering the holy name of Achyuta, and was then awaiting the illustrious Muni Durvasa. (36—41).

Then Durbasha Muni, who had performed the necessary mid-day prayers, having come from the Bank of the river Jumna, was saluted by the King. Immediately the Muni became aware of the king's acts by dint of the powers of asceticism. Then the Muni began literally shaking in anger; he frowned menacingly and wearing a very rough face the Muni having an unsatisfiable hunger, spoke to the king who was then standing before the Muni with folded palms.

The angry Muni said :—"Ah ! observe the defiance to established *Dharma* by the cruel and impious king who is maddened by heat of wealth, who is not devoted to Vishnu, and who believes himself to be God. The king has taken his meal before feeding me, who am invited by him as a guest. Wait thou impious king ! I will forthwith shew the result of thy misdeed."

Having said as above, in immense anger, the Muni had torn off a lock of his matted hair, which turned into a discus, as horrible as the fire at the destruction of the universe, to kill the king. (43—46).

The king did not stir out from the place he was standing, though he saw then that the discus was coming towards the earth, with daggers in its blazing orb and shaking the earth

with the vehemence of its power. As the fire flames and burns an angry serpent, so the chakra dispatched by the Universal Soul had burnt, for the protection of his devotee, the terrible discus created by the angry Muni.

Durbasha Muni, seeing that chakra proceeding on and his own efforts baffled had got frightened and fled in all directions for the safety of his soul. The blazing and hissing discus of the Reverend One pursued the Muni as conflagration in the forest pursues the Serpents. Muni Durbasha perceiving the chakra close behind him had taken to his heels in hot haste flying towards the Sumeru Mountain with a view to hide there in one of its caves. Thus he went every where, in the sky, earth, caves, oceans, the worlds with the divinities protecting the regions and the heaven. But wherever he went, there he saw the unbearable Sudarshan-Chakra of Lord Sree Hari. when he could get protection no where, he became terrified in mind and being desirous of taking protection, had approached and sought protection of the self-create *Birinchi* (Brahma). The Muni addressed the lotus sprung deity saying :—“Save me, Oh the Creator ! Oh the self created ! from the Sudarsana-Chakra of Lord Sree Hari of infinite power.” (47—52).

The auspicious Brahma then said :—“At the close of whose mysterious play through His creative energy at the time known as *Deviparardhaka* (a lease of time to the full extent of duration of Brahma’s life), at the very winking of his eyes, who is the soul of destruction and who intends to burn the creation this my region together with the universe will disappear. Myself, Bhaba, Daksha, Bhrigu, and others; Prajesha, Bhutesha, Suresha, and other gods all having been entrusted with Divine Laws for the well-being of mankind are to carry out these laws. You have attempted to harm His devotee and thus have enkindled His anger. It is not within my power to protect you from His weapon.

Thus having been pursued by the discus of Vishnu, and having been refused protection by Birinchi,—Durbasha Muni

then went to Mahadeva, the presiding deity at the Kailasha mountain.

Thereupon the auspicious Sankara spoke to the Muni saying :—“Oh child ! we are powerless over that Great Ultimate Being in whom and by whose desire this universe containing even the Self-create (Brahma) and the like other deities, and thousands of such universe will in time come to exist and get destroyed; wherein we all travel in the course of the transmigration of our soul. Myself, Sanatkumaras, Narada, the self-create deity, Kapila, Devala, (whose mental darkness has vanished), Dharma, Ashuri, Maricha and such others who have been emancipated and who are all omniscient, do not being enveloped by illusion, know the illusions caused by Him. This weapon of His Sudarshana-Chakra, of the Lord of the Universe, is truly unbearable for us evn. Seek thee His protection and Hari will then bless theo.” (53—59).

Then Durbasha Muni getting disappointed at the place of Sankara, went to the region of Vishnu, the region known as Vaikuntha, wherin dwells Srinivasha with Lakshmi. Being scorched by the insuppressible fire of the discus, falling with trembling limbs to His feet,—the Muni said plaintively; “Oh Self-create ! Oh the Eternal ! Oh the Best intentioned ! Oh the Conferer of desired boons ! Oh the Ruler of the Universe ! be thou pleased to protect me who has committed sin. I who did not know thy infinite power, have offended thy devotee. Oh the creator of the Universe ! the taking of whose name gives salvation unto the sinners in hell, wipe away that sin of mine.”

Thereupon the auspicious Reverend One said :—“Oh the twice-born ! I am in a way sold to those devoted to me and consequently dependent. My heart has been taken possession of by the pious and the devotees. I am beloved of those devoted unto me.

“O Brahman ! I do not as much love my own soul, or even the extremely beloved Lakshmi, so much as I love those that

are devoted unto me and are good. To such of my devotees, I am salvation.

"How can I abandon those devotees and the good who having renounced their wife, house, children, relations, their own souls and wealth, and have become devoted to me, who am thus Absolute ? (60—65).

"The virtuous whose hearts are fastened unto me, and who are indifferent to pleasure and pain have enthralled me, as a good wife binds and enthrals a good husband. Those who have become perfect by devotion unto me, do not desire the four different aspects of final emancipation such as *Contiguity* etc. which all are purchased by them by serving me, what possibility is there of their desiring then other riches which will be destroyed in time ? The virtuous are identical with my heart and I am the heart of the virtuous. The virtuous do not know anything beside me, nor do I know a particle apart from them. Forthwith do you go then to seek the protection of King Ambarisha from whom did spring this thine envy. Dost thou not know, that the energy meant to injure the virtuous, brings evil unto the actor ? Truly asceticism and knowledge are both for the emancipation of the Brahmanas, but then they (asceticism and knowledge) produce contrary result when handled by imprudent agents.

"Oh Brahman ! go thou therefore hence. May good betide thee. Make the highly blessed King Ambarisha the son of Nabhaga pardon thee. Then will peace follow thee." (66 - 71).

CHAPTER V.

PROTECTION OF DURBASHA MUNI FROM AMBARISHA.

The auspicious Sukadeva said :—O King ! Durbasha Muni having been thus persecuted by the Sudarsana-chakra, and as thereupon directed by Lord Vishnu,—had approached King Ambarisha and sought protection under his feet with great regret.

Then that King Ambarisha having found the Muni thus supplicating and even touching his feet,—had felt ashamed and having been verily moved with compassion, began to worship the said discus of Lord Sri Hari in the following strain :—

“O discus (Sudarsana-chakra) ! thou art fire; thou art the adorable Sun; thou art Moon, the lord of stars; thou art water; thou art earth; thou art the ethereal space; thou art air: thou art the object that can be perceived through the senses.

“O Sudarsana ! I salute thee. O thou the thousand divisioned ! O thou the favourite of Lord Vishnu ! O the destroyer of all weapons ! O the Lord of the world ! Do thou be propitiated to order blessing unto the Brahmana (Durbasha). Thou art *Dharma*. Thou art the nectar. Thou art the truth. Thou art sacrifice. Thou art the consumer of all sacrifices. Thou art the supporter of the creation. Thou art the universal soul. Thou art the ultimate energy. Thou art the ultimate Being. (1—5).

“O thou beautiful navelled ! O thou the bridge between all the *Dharmas* ! O the destroyer of the Asuras who are the perpetrators of sins ! O the supporter of the three worlds ! O the possessor of the purest brightness ! O thou having as rapid speed as the flight of thought ! O the performer of the most wondrous acts ! I reverentially salute thee. Darkness is killed by thy Dharma-begirt brilliancy, by which the vision of the noble minded gets clear. O the Lord of the voice ! thy glory is eternal, and the transient are all thy manifestations.

"O thou the invincible discus ! whilst thou being hurled by Lord Anjana and entering the army of the Daityas and Danavas, incessantly cuttest off the arms, abdomen, thighs, legs, head, and face of the army, thou appearest brilliant in battle.

"O the protector of the Universe ! Thou art the essence of patience, and thou hast there been engaged by thy wielder for the destruction of the wicked and protection of the pious. For the blessing of our race, do thou be pleased to do this good to the Brahmana which will be doing favour unto us. If the gift made by us have been rightly done, or if we have properly observed our own duties, or if our race has emanated from Brahmana, then may the twice-born Durbasha get rid of all dangers. If the Absolute Lord, the possessor of all the attributes has been gratified by us on account of our self-consciousness in all created things, then may the twice-born Durbasha get rid of all dangers." (6—11).

The auspicious Sukadeva said :— Sudarsana, the discus of Lord Vishnu which was burning the Brahmana,— having been thus worshipped by the King Ambarisha became pacified in every way at the desire of the King.

Thereupon the said Durbasha Muni having been relieved of the persecution from the Sudarsana-chakra, became peaceful in his mind. Then he bestowed blessings of good wishes on the King Ambarisha and praised that lord of the earth in excellent terms.

The illustrious Durbasha Muni said :— Ah ! I have observed to-day, Oh King, the glory of the servants of the Reverend Lord Sri Hari, inasmuch as thou hast striven for my well-being. Thou hast done this for me, the sinner, who wronged thee. what then is there difficult of doing for the magnanimous and virtuous who have gained Hari, the Lord of eternal peace and beatitude, by their devotion unto Him ? what remains to be done by the servants of the Lord, the very sound of whose name makes people sinless and pure as the holy pilgrimages.

O King ! I have been favoured by thee who art exceedingly

kind hearted, inasmuch as ignoring my sinful acts to harm thee, thou hast saved my life." (12—17).

The King Ambarisha, who was observing fast for the purpose of awaiting the return of the Muni, then fed him, having first gratified him by holding his feet.

The said Durbasha Muni having taken the eatables capable of gratifying all desires, which were served with great care, and having thus been entirely satisfied had addressed the King Ambarisha as follows :—

"O King ! take thy food. I have been greatly pleased and favoured by thine hospitality which has by interview touch, and inter-course with thee, the devotee to the Reverend One, given me knowledge of the self. The celestial damsels will incessantly sing on this thine noble act, and the whole world will praise this thine greatly virtuous deed. (18—21).

The auspicious Sukadeva said :— The highly gratified Durbasha Muni thus embracing and addressing King Ambarisha went through the ethereal space to the division of the Universe known as Brahmaloka, where there is no dry reasoning.

Durbasha Muni having departed, the King Ambarisha being desirous of getting the Muni's interview began to live on water only for a year in awaiting the return of the Muni.

Now on the return of Durbasha, the King Ambarisha had taken the remnant of food taken by the Brahmanas which was consequently deemed holy. Having observed the plight and the relief from that of the Muni, King Ambarisha thought in his mind, of his own power and the power of the infinite Hari.

Having thought within his mind as stated above,—King Ambarisha, the possessor of so many of good qualities, performed his devotion to Lord Vasudeva, the universal soul, by deeds and rites, as a result of which he attained to great knowledge of the self or soul and considered enjoyment apart from the Lord as things of hell.

The auspicious Sakadeva said :—Now, the judicious Ambarisha gave over the sovereignty to his son who was of the

same character; and thus being free from the current of the three qualities incident to the state of human existence,—the king repaired to the forest to concentrate his mind wholly in meditation upon Lord Vasudeva, the Supreme Soul of the Universe.

People get devoted unto the Reverend One by chanting and meditating on this virtue begetting story of King Ambarisha. Those human beings who listen to the history of the noble minded Ambarisha get emancipated by devotion unto Lord Vishnu. (22—28).

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CHAPTER VI.

THE DESCRIPTION OF AMBARISHA'S FAMILY.

The auspicious Sukadeva said :—O King Parikshit ! the king Ambarisha had three sons. These three sons of Ambarisha were named Birupa, Ketuman and Sambhu. Birupa had a son named Prishadaswa. This Prishadaswa's son was named Rathitara. Rathitara had no issue. Maharshi Angira was prayed to for children by Rathitara, and the Maharshi begat on the wife of Rathitara several sons who all were full of the Spirit of Brahman. These sons having been begotten on the field (wife) of Ambarisha belonged to his *Gotra* (family), whereas having been begotten, by Maharshi Angirasha they were as well known as *Angirasha*. Being born as they were from the vital fluid of a Brahmana, these sons of Rathitara were deemed to be best in merit of the descendants of Rathitara.

While sneezing, from the gush of air from the nostril of Manu was born a son who was named Ikshaku. This Ikshaku had one hundred sons. Of these one hundred sons of Ikshaku,—Bikukshi, Nimi and Dandaka were the principal. O King ! of those one hundred sons, twentyfive became rulers of different countries in the front portion of Aryavarta; in the last portion

another twentyfive sons became kings; three in the middle portion, and the remaining others ruled in other portions and places. (1—5).

Once on a time, the said Ikshaku at a Sradh ceremony called Ashtaka, had ordered his son thus :—“O Bikukshi ! go you at once and bring me holy meat. Don’t you tarry even a moment.”

The said warrior Bikukshi having left the place by saying “Be it so” to the forest, killed deer necessary for the rite and he got fatigued and hungry, and he unwittingly ate a hare. The remainder of the booty of his hunting excursion he (Bikukhs) brought before his father, the King Ikshaku. The king thereupon having desired his preceptor Vasistha to prepare the meat according to the necessary order of the ritual,—the said Muni Vasistha told the king “This meat is vitiated and consequently useless.”

Having known the said act as that of his son, on being told by the preceptor, the king Ikshaku out of anger had banished his son Bikukshi from the country for the offence of his violation of the rite.

The said king Ikshaku discussed religious subjects with the preceptor Brahmana and the said ascetic King giving up this perishable body, had at the end obtained spiritual emancipation. (6—10).

After the death of his father (Ikshaku), Bikukshi returned to the capital and ruled over the kingdom left by his father. He ascended the throne by taking his name as Sasada, and having worshipped Lord Sree Hari by performing sacrifices,—Sasada became famous. The son of Sasada was named Puranjaya. This Puranjaya had also other names viz. Indravaha as well as Kakutstha. Listen to the narration of the acts by which he had acquired those names.

The gods had an all-dëstroying battle with the Danavas. The warrior Puranjaya was appointed by the gods to help them in the battle, in which the celestials were being defeated by

the Daityas. At the direction of all powerful Lord Vishnu, Indra had assumed the illusory figure of a great bull to be the vehicle of the King Puranjaya. Thereupon he being protected by armour and holding divine bow, sharp arrows, and seated on the hump of the bull (the illusory form of Indra) was being eulogised by the celestials. Being then thus seated on the *Kakud* (hump) of the bull, Puranjaya had the name Kakutstha. (11—15).

Having been supported by Lord Vishnu, the ultimate Being, King Puranjaya (henceforward Kakutstha) had besieged the western portion of the city of the Daityas by the celestial army. Then there had been a fierce battle between him and the Daityas. In that battle King Puranjaya having been stationed at the van of the army, had sent the Daityas to the region of death by his spikes. The Daityas having been wounded and fleeing from the range of the flight of the arrows, as terrible as the fire at the end of Time, darted by the king, had all gone to their own home in the antipodes.

The said celebrated and saintly king thereupon having conquered the city of the Daityas with all their wealth and women, had made them over to Indra, the holder of the thunder, and for having thus pleased the celestial king he was named Indravaha.

Anena was born unto Puranjaya. The son of Anena was Prithu. A son was born unto Prithu, and he was named Biswagandhi. The son of Biswagandhi was named Chandra. This Chandra had a son by the name of Yubanaswa. The son of Yubanaswa was named Srabasta. He built a wonderful city and it was named Srabastipur after his name. Brihadaswa was the son of Srabasta, and to Brihadaswa was born a son named Kubalayaswa.

The powerful king Kubalayaswa, for the gratification of Maharshi Utanka, in company with his twenty one thousand sons had fought against and killed the Asura named Dhundu. For this reason the king Kubalayaswa was named Dhundu-

mara. But, in that terrible encounter the sons of Kubalayasha were burnt by the fire bulging out from the mouth of Dhundu. O King ! only three sons of Kubalayasha who were named Drirhaswa, Kapilaswa and Bhadraswa had survived that terrible encounter. (16—23).

Drirhaswa had a son named Haryyaswa, whose son was named Nikumbha. Bahulaswa was the son of Nikumbha. To Bahulaswa was born Krisaswa whose son was named Senajit. Yubanaswa was born of Senajit. This Yubanaswa was childless and he repaired to forest. Though he was followed by one hundred wives, Yubanaswa was gloomy because of his being childless. Taking pity on him, the ascetics in the forest began to perform a sacrifice in honour of Indra with great concentration of mind.

One night Yubanaswa felt greatly thirsty and having entered the sacrificial room and finding the Brahmanas asleep, he had himself drank off the consecrated water. O Lord ! being awake, the Brahmanas found that the jar of the consecrated water was empty. They then asked whose act it was, who had drunk the water that was meant for being used in begetting offspring ? (24—28).

Thereupon knowing that the king, as though under the influence of the Almighty, had drunk the holy water, the Brahmanas then offered salutation unto the Reverend One and said,—“Ah ! the decree of fate is supreme.”

Then, when the time was full, a son (possessing the marks of the Sovereign of the world, (Maharaja Chakraborty) was born by bursting forth the right pelvic region of Yubanaswa. The said baby began to cry very much, for sucking the breast. The priests then became verily perplexed and said “whom will it suck ?” Thereupon Indra said, “Child ! do not cry, suck me,” and saying this he had held out his index finger. Thence the baby was named Mandhata. His father, Yubanaswa, did not die on account of the grace of gods and Brahmanas. Now Yubanaswa had obtained emancipation at the very place by dint of asceticism.

O King ! as even the robbers and plunderers were greatly afraid of and troubled for the strong government of Mandhata, he was named Trashadasya by Indra.

Now, the powerful sovereign Mandhata, the son of Yubanaswa, had ruled with unmitigated vigour the earth consisting of seven islands. Mandhata having self introspection, had worshipped by performing various sacrifices, the Reverend Lord of sacrifices,—who is the soul of the Universe, who is imperceptible by the senses and the God of the gods even,—with liberal presents unto the Brahmanas,—the Lord of sacrifices being represented by objects, mantras, system, Yajnas, the performer of the Yajna, the priest, Dharma, space and time. The whole of the land on which the Sun shines, from when the sun rises and when he sets in, is called the land forming the kingdom of Mandhata, the son of Yubanaswa.

King Mandhata begat on Bindumati, the daughter of Sasabindu, three sons named Purukutsa, Ambarisha, and Muchukunda, the ascetic. All of the fifty sisters of these three sons (of King Mandhata) had accepted Saubhari as their husband. (29—38).

Deep down into the waters of the Jumna, practising the supreme asceticism, Brahmana Saubhari having observed the pleasures of the king of the fishes when engaged in the acts of coition, had become fired with passion and had begged a daughter for marriage from King Mandhata. Thereupon the King Mandhata said, "O Brahman ! in the assembly for the public choice of a husband, my daughter will select the desired husband.

The illustrious Brahmana Saubhari then thought that the king considering me undesirable by the females on account of my being old, of shrivelled skin, grey-headed, of shaking nerves and unacceptable to the females,—I have otherwise been denied of my prayer. I shall, therefore, render myself desirable even to the celestial females, not to speak of the females of the

lords of human beings. The powerful Saubhari became thus determined.

Being once ushered into the harem full of wealth, by the sentinel of the King Mandhata, the Muni Saubhari turned himself into such a graceful figure by dint of his powers of asceticism that he was at once accepted by all the fifty daughters of the king as their husband. Each of the fifty princess then quarrelled amongst themselves, each saying that the Muni was fit to be her husband and not of the remaining others, because the heart of each of them had chosen him as the like husband for her. This infatuation had them forgetting the sisterly affection, and there arose then a great quarrel amongst them. (39—44).

The said Muni Saubhari, master of powerful mantras, being possessed of precious beddings, carpets, dresses, ornaments, decorations, charming toilet requisites, garlands, and being clad in the most precious dresses, began to enjoy life in the houses made lively by males and females wearing precious ornaments and full of singing birds, bees and panegyrists: and he enjoyed life in the tanks of crystal waters surrounded by various pleasure gardens.

Mandhata, the lord of the world consisting of seven islands, having observed his son-in-law Saubhari's pomp of household, got astonished and had given up all pride; even though he himself was also possessed of all the marks of Sovereignty.

Living in such houses of grandeur and enjoying his possessions with so many pleasures, Saubhari did not feel contented, like unto the flame of fire that does not get satisfied with drops of clarified butter. (45—48).

Once on a time, the said Saubhari Muni, the preceptor of powerful mantras, became conscious of his ascetic degeneration consequent upon his observation of the sexual pleasures of the fishes. He exclaimed then, "Ah! observe the ruinous fall of myself who once kept to the ways of the wise! I have destroyed myself my knowledge of the Eternal purchased at

great cost, by observing the coition of the fishes in the deep waters. Those who are desirous of emancipation of soul should forsake the company of the married couple; should, by all endeavours, restrain the outgoing inclination of the soul; should concentrate their meditation in the infinite God alone in solitude. If at all any company is to be kept, then it must be that of the sages devoted to God. Now, I was an ascetic, without any companion, deep into the waters. Even there the company of the fishes resulted in my having fifty wives; then having raised offspring on these wives, I have now become five thousand. Yet, I, who had his mind in both this world and the next, have not reached the end of contentment. I, whose mind was eclipsed by the illusions, have looked for the eternal truth the transient objects."

Saubhari having thus passed some time in the house, felt disinclination to all enjoyments and accepting the *Nyasa* (Vanaprastha) repaired to forest. His wives, who looked upon their husband as their God, had followed him. There in the forest, Saubhari having knowledge of the Ego, had practised very austere asceticism capable of giving perfect knowledge of the Self; and giving up his body into the fire, got himself merged into the Eternal Soul.

O Emperor (Parikshit)! then his wives having witnessed the final emancipation of the soul of their husband, had followed him by virtue of his powers, just as flame of fire subsides with the extinguished fire. (49—55).

CHAPTER VII.

THE STORY OF HARISHCHANDRA.

The auspicious Sukadeva said :—The best of Mandhata's sons, who is famous as Ambarisha, was adopted as his son by his grandfather. His son was named Jubanaswa. His son was Harita. These three were the most famous among the descendants of Mandhata.

Narmada, who was given in marriage by her brothers the serpents, to Purukutsa, being commissioned by the king of the serpents, led Purukutsa to the antipodes.

There, in the antipodes, Purukutsa possessed of the spirit of Vishnu, killed such Gandharvas as were fit to be killed. So he got this favour from the serpent king that he who will recollect this history will get rid of the fear from serpents.

Trashadaswoo was the son of Purukutsa, who was the father of Anaranya. His son was Harjyaswa and to him was born Prasuna, and to him was born Tribandhana. His son was known as Trishanku, and he was truthful. He became a *Chandala* (the lowest order of the Hindus) by the curse of his preceptor, but was transmitted to Heaven with his whole body by virtue of the powers of Kausika, and is still seen in the firmament. He was going to be thrown headlong down by the gods; but was forcibly resisted by Viswamitra's great power of asceticism. (1—6).

King Harishchandra was the son of Trishanku, for whose sake Viswamitra and Vasistha, in the form of birds, had fought for many years. The King Harishchandra was childless, and the king was therefore very sorry at heart. Being apprised of this cause of Harishchandra's sadness, Narada, the divine Rishi, had advised the king to seek protection of Varuna by praying as follows :—“O the powerful deity ! let a son be born unto me. O Emperor ! if a powerful son be born unto me, I will perform Yajna by sacrificing that son.”

Varuna had granted the desired boon by saying "Be it so" and a son called Rohitaswa was born unto him. Thereupon Varuna said, "Oh King ! now that a son has been born unto thee, worship me by sacrificing that son in Yajna." King Harishehandra replied,—"Yes, when the child will be ten days' old, it will then be holy and fit for sacrifice in a Yajna."

When ten days had been over, the deity Varuna came and asked of the King Harishehandra, "Now that the child is of ten days old, you just worship me." Then King Harishehandra replied,—"the child will be holy after dentition, and I shall then sacrifice him in worshipping you."

After the dentition of the child the deity again came and said,—"O King ! now that the child has teeth, do you worship me." Thereupon Harishehandra replied, "O Lord ! the child will be holy when the teeth will fall off." When the teeth of the child fell off,—the deity again came and said,—"O King ! now that the teeth of the child have fallen, do you worship me."

The king said, "the child will be holy when its teeth have grown again," when the teeth of the child grew again,—the deity came and spoke to the king, "now do you worship me." The King Harishehandra replied, "the child of a Kshatriya gets holy, when it can use the shield." (7—14).

His heart being thus overpowered by affection for his son, Harishehandra deceived the deity from time to time and the said god Varuna waited all that time. Rohitaswa (the son of the king) having come to know the desire of his father, repaired to forest with bow in his hand to save his life. Rohitaswa having heard that his father had, being possessed by Varuna, got his belly enlarged, desired to re-enter the city, but was prevented by Indra.

Indra directed Rohitaswa to travel in the holy places by visiting the shrines, and he thus passed a year in the forest. Thus, in the second, third, fourth and fifth years,—Indra appearing in the form of an old Brahmana prevented him (Rohitaswa) in the same way from entering the city.

Rohitaswa having passed the sixth year in the forest, arrived at the capital of his father with the son of Ajeegarta whom he purchased. On coming to the king, Rohitaswa saluted his father by presenting him with Sunasefa (the son of Ajeegarta) who was meant for the sacrifice. (15—20).

Then, the well-known, and famous Harishchandra worshipped Varuna and other Gods at Yajna by sacrificing human being, and thereby got relieved of the enlargement of abdomen. In that Yajna, Viswamitra was the high-priest, and Jamadagni who had known the *Atman*, became *Adhurjya* and Vasistha. Brahma and the other Rishis were *Udgatas* who were to chant verses from the Vedas. Due to this Yajna, Indra being gratified presented unto him (Harishchandra) a golden chariot. The glories of Sunasefa will be recited hereafter.

O King Parikshit ! Viswamitra observing the truthfulness, worthiness and patience of King Harishchandra and his wife (Saibya) became highly pleased and the Rishi had imparted unto him the ultimate knowledge.

The said King Harishchandra had merged his wind into earth, the earth into water, then the water into energy and then that energy into force, and the force into space, and the space into the Ego, and then the Ego into the universal soul. Meditating on the universal soul, as the fountain of knowledge, and destroying the ignorance by that meditation, and severing himself from the fetters of illusion by the charm of *Nirvana* happiness, the said Harishchandra remained in the natural character of the Ego, free from thoughts and desires. (21—25).

CHAPTER VIII.

THE ACCOUNT OF SAGAR'S FAMILY.

The auspicious Sukadeva said :—Harita was the son of Rohita. The son of Harita was named Champa. It was by this Champa that the city named champapuri was built. The son of Champa was named Sudeva unto Sudeva was born a son named Bijaya, who begot a son named Bharuka. The son named Brika was born unto Bharuka. Brika's son was named Bahuka. On being robbed of his kingdom by his enemies, the king Bahuka had repaired to the forest. In his sojourn in the forest, in due course of time king Bahuka became old man died. On his death, his queen was desirous of dying with her husband on the same funeral pyre.

But, Maharshi Ourba knew her to be pregnant at that time, and he persuaded her to refrain from so dying with her husband. The other queens of the king Bahuka, however, knowing her to be big with child, administered poison with food for the queen out of jealousy. *Gara* means poison, and with-*Gara* is *Sagara*. Thus, the son that was born with that poison from the queen was known as Sagara of wide-spread and undecaying fame. This Sagara was king of kings, Emperor. By the sons of Sagara were dug out the oceans.

It was under the direction of his preceptor, Maharshi Ourba, that Emperor Sagara did not kill the Talajanghas, Yavanas, Sakas, Harihayas, and Barbbaras; but they were turned off their usual appearances and apparel. (1—5).

Emperor Sagara had made some of these races Shaven-headed but bearded. Some were made Semi-Shaven-bearded; while he made some of them deprived of their inner garments, and some others were deprived of their outer garments.

The said Emperor Sagara, according to the methods advised by his preceptor Maharshi Ourba, worshipped the Ultimate Being, Lord Sree Hari, the soul of the Universe, who pervades

all the Vedas and Gods, by Aswamedha sacrifice. In the Aswamedha sacrifice undertaken by Emperor Sagara,—Indra had stolen the sacrificial animal presented unto the gods with proper ceremonies.

In obedience to the order of their father, Emperor Sagara,—the proud sons by his wife Sumati, had excavated the whole earth in course of their search for the sacrificial horse. They perceived the horse towards the North-Eastern direction at the vicinity of the hermitage of the great sage Kapila. Thereupon their sense was enshrouded through the illusory influence upon them from Indra, and therefore the sixty thousand sons of Emperor Sagara had exclaimed saying, "Hear is the stealer of the sacrificial horse; the thief now remains with his eyes closed (under pretext of meditation); he is sinful, kill him, kill him." So exclaiming, those sons of Emperor Sagara with uplifted arms marched on towards Kapila Muni. And at this the Kapila Muni then opened his eyes. (6—10).

The sons of Emperor Sagara being deprived of their sense by the illusory influence of Indra, had committed that transgression in insulting the Great Muni (Kapila); and as a result of that transgression, thy became immediately burnt to ashes by the fire emanating from their own person.'

The popular saying that the sons of the Emperor Sagara were fried in the fire of anger of that Great Muni does not appear to be relevant. How can darkness of anger be possible in Kapila, who is the image of absolute goodness, and who is a capable of perfecting the universe. The idea of the darkness of anger in that Great Muni is not consistent, inasmuch as the earthly dust cannot exist high up in the sky. How can the sense of difference be possible in him who is omniscient, identical with the supreme soul, being promulgated by whom the Sankhya system of Philosophy exists in this world, as a strong boat by which those desirous of getting the final emancipation of soul, can cross the dreary ocean of the world which is the path-way to death.

O King ! that son of Sagara who was called Asamanjasa was Sagar's own begotten son on Kesini. The son of Asamanjasa was named Angsuman. This Angsuman was engaged in doing good to his grandfather Sagara. Asamanjasa was an ascetic in his previous birth. But on account of evil company, he became deviated from asceticism. Asamanjasa had recollection of his previous life and therefore he tried his best to avoid company. He used to live his life against the order of the time, and thereby created displeasure of his kinsmen. Once he had a group of boys in play drowned in Saraju-river. This incident created an agitation in the mind of the inhabitants of Ajodhya. Thereupon his father Sagara was highly displeased with him, and banished him from the city, giving up all affections towards the son. At this Asamanjasa, by virtue of his power of asceticism re animated those children, and then went away from that place.

O King ! then the inhabitants of Ajodhya got surprised at finding all the children, so drowned before, coming back. Even the King Sagara then repented of his having banished such a son, (11—18).

Angsuman, the grandson of king Sagara, having been appointed by the king (Sagara) to search out the sacrificial horse, had threaded the path excavated by his uncles, and had found the sacrificial horse close by the heap of ashess.

There Angsuman seeing Lord Narayana in the form of the Muni by the name of Kapila, worshipped him with folded palms, making salutations and concentrated attention in the following strain :—

“O thou Mighty One ! the self-create has till now failed to see and know by absorbed meditation, thee who art the Supreme God even to him. How can we know then who have sprung from the mind, body and understanding of him (Brahma) and who are consequently ignorant ?

“The corporeal beings in whom the three essential properties of physical existence are supreme, cannot know thee who art

self-existing and absolute ; nor they understand thy qualities ; or property they see only the properties of darkness incidental to humanity, because their minds have been eclipsed by illusion, and their understanding is confined to external nature. How can I, who is ignorant, know thee who is the image of the essence of knowledge and who is only to be meditated upon by Sunanda and other Munis whose illusions and consciousness of difference resulting from illusion, have been destroyed.

“O Lord ! We do salute thee, who art the Eternal Being, who assumed form to impart lessons unto others, who art above the laws of causation, and in whom the illusions and creative energy get harmonised.

“O Lord ! in this world the result of the illusion of thy creative energy, people whose hearts have been deluded by illusions and whose hearts are steeped in desire, passions and envy, travel from house to house believing this illusive creation to be real. O Lord ! O the soul of the universe ! by this interview with thee, the strong fetters of illusion which is the fountain of desires and action, have to-day got destroyed.” (19—26).

The auspicious Sukadeva said :—O King (Parikshit) ! having listened to this song of praise,—the illustrious Kapila Muni, who was a manifestation of the Reverend One, considering all, said, as a matter of favour the following words unto Angsuman.

The auspicious Bhagwan Kapila said :—O child ! there is the sacrificial animal (horse), which belongs to your grandfather. Take it away. These thy fore-fathers who were burnt, stand in need of the holy waters of the Ganges and no other.

Then circling round the illustrious Muni, and saluting him by the head, Angsuman brought the sacrificial horse. King Sagara then concluded the Aswamedha sacrifice by that horse.

After the said horse-sacrifice, king Sagara having given over the sovereignty to Angsuman, being free from all desires and from all ties of illusion gained by following the path shewn by Ourba, the best of all courses. (27—30).

CHAPTER IX.

BHAGIRATHA BRINGS DOWN THE GANGA (THE GANGES).

The auspicious Sukadeva said :—Just as king Sagara had renounced his kingdom in favour of his grand son Angsuman, and himself repaired to forest for devoting his whole time in meditation, similarly Angsuman had left the government of the kingdom in favour of his son Dilipa, and meditated upon Ganga for bringing her down to the Earth. But Angsuman was not successful in his said mission and he died in course of time. Similarly his son Dilip too endeavoured in bringing Ganga down to the Earth; but his efforts too proved unsuccessful and he too died in course of time.

Dilip's son is Bhagiratha. This Bhagiratha also undertook very rigid austerities in bringing down Ganga. By virtue of his austere penances Ganga-devi appeared before him and said :—

“O my child ! here I am to grant your prayer.” Thereupon king Bhagirath, having been thus spoken to by Gangadevi, bent down his body and expressed his desire.

The auspicious Gangadevi then again said :—“My child ! who will resist the vehement force of my falling down to this earth ? O King ! Unless that force is resisted by some one, I will, passing through the earth, proceed on to the *Rasatala*. Besides, I am not inclined to go down to earth, because people will wash away their sins in me. O King ! Where shall I myself go to wash off that sin ? Do you think of that.” (1—5).

Then the auspicious King Bhagirath replied :—“O mother ! The sannyasins and the other pious ones, the peaceful and those that are devoted to Brahman,—the saints who purify the world through their association with it ; they will purge off thy sin by their physical contact with thee. In them dwells Lord Sree Hari, the destroyer of sin. Rudra, the soul of the corporal beings, in whom exists this universe as the threads are interwoven in cloths, will hold thy force.”

The said king Bhagiratha having said this, pleased Lord Siva by practising penances in propitiating that Deity. In a short time the Lord Siva (Rudra) became pleased with king Bhagiratha. And having been addressed by king Bhagiratha, Shiva the doer of good to all human beings, said, "Be it so" and the Lord carefully held Ganga, the waters of which had become holy by the touch of the lotus-feet of Lord Sri Hari. Then the said ascetic king Bhagiratha led the universe-purifying Ganga whither lay the bodies of his ancestors, turned into ashes. (6—10).

Ganga, following the king Bhagiratha driving in the chariot, having the velocity of wind and making the countries holy, had watered the sons of king Sagara who were turned into ashes. By the very touch of whose waters, the sons of king Sagara, although burnt through the sin of transgressing a Brahmana, went to heaven rising from merely the ashes of their body, what then may be the glorious end of those who keeping to the rules of austerities, worship with devotion Gangadevi, by the very touch of whose waters, the sons of Sagara went to heaven in their bodies burnt to ashes long ago.

The glories of *Suradhwani* (Ganga) who emancipates one from the ties of this world, and springs from the lotus-feet of the eternal Hari, as described herein, are not to be wondered at. The pure minded Munis concentrating their mind with devotion in the said Eternal Being, and casting off inseparable tripple-quality-conditioned body, instantaneously attain to identity with the spirit of the Eternal Being. (11—15),

Sruta was the son of king Bhagiratha. The son of Sruta was named Nabha. To Nabha was born Sindhudwipa, and to him was born Ajutaiyu. Rituparna, the friend of king Nala, was the son of Ajutaiyu. It was Rituparna who imparted the science of playing at chess unto Nala, who in return taught him (Rituparna) the equestrian science. The son of Rituparna was Sarbakama, whose son was Sudesa. Sudesa's son was a king and he was husband of Madayanti. The son of Sudesa is some

times called Mitrasaha and sometimes Kalmashapada. This Kalmashapada was childless and in consequence of a curse by Vasistha Muni, he became a Rakshasha.

The auspicious King Parikshit enquired saying, "Oh Brahman ! I am desirous of knowing, if there is no secrecy to be maintained about it, as to why the noble-minded Sandasa (the son of Sudasa) was cursed by his preceptor Vasistha. (16-19).

The auspicious Sukadeva said :—while Saudasha was in a hunting excursion, he killed a Rakshasha; but the king let off the brother of the Rakshasha, who went out to take revenge on the king. Then having assumed the form of a cook, the said Rakshasha with the motive of making the king sinful, had served human flesh to the king's spiritual preceptor, who was invited that day to dine with the king.

When the dish was being served, the adorable Vasistha immediately discerning it to be human flesh had in his vehement anger cursed the king saying, "for thus using human flesh, be thou a Rakshasha." But just thereafter on coming to know that that was the doing of a Rakshasha, the illustrious Vasistha had modified his above curse saying that the king would be suffering the curse only for twelve years.

At such unjustifiable action of his preceptor, the king Sandasha also taking water in the cavity of his palms was about to curse his spiritual preceptor (Vasistha). But the king was prevented from this by his queen Madayanti. Then the king finding all the quarters, the sky and the earth full of creatures, had threw that cursed water on his own feet. For this reason he became Rakshasha-minded and of sinful feet (*Kalmashapada*).

O King ! the King Saudasha thereafter became *Kalmashapada* Rakshasha, and while roaming about in the forest had come across a nuptial pair of Brahmanas engaged in sexual intercourse. As being hungry the Rakshasha caught hold of the Brahmana. At this the wife of the Brahmana said plaintively,

"O King ! thou art a true warrior belonging to the Ikshvaku family, O Warrior ! thou art the husband of Madayanti. So that it does not become of thee to commit such a sin Give back my husband who is a twice-born one, and desirous of raising children in me. He was engaged in sexual intercourse with me, and his sexual gratification is not yet over. O King ! this earthly body of human beings is capable of securing eternal blessing. O hero ! that is why the destruction of the said body is assumed to be the destruction of all purposes. This Brahmana, my husband, is learned and possessed of the qualities of an ascetic, and he has the desire of worshipping Brahman, which is called the Ultimate Being existing as it does in all beings as their soul. O the powerful one ! O thou knowing *Dharma* ! how can the taking of life of the best of ascetic Brahmans be proper for the best of the ascetic kings, as children is not fit to be killed by their own father. The conscientious, the wise and the learned ones designate the affection for all these beings, shown by deed, word and mind, as the true essence of character. To kill a cow is as sinful as it is to kill a Brahmana; then how do you think it proper to kill a child devoted unto Brahma. If you are going to eat off my husband without whom I cannot live a moment, do you first eat me who would be more dead than alive without her husband." (20—23).

Disregarding the wife thus bewailing in a plaintive way, whose husband seemed as though lost, the Rakshasha Kalmashapada (King Saudasha) being under the influence of the Brahmana's curse, ate the Brahmana as a tiger eats an animal prey.

Then the wife of the Brahmana finding her husband so eaten up, who was at that time engaged in begetting children on her, began to bewail, and being angry had cursed the king in the form of the Rakshasha in the following words :—

"O the sinful ! thou hast eaten up my husband whilst in his sexual intercourse. O the unconscientious, thou shalt also be dead while engaged in sexual intercourse."

O King ! the wife of the Brahmana thoroughly devoted unto her husband, having thus cursed Saudasha, collected the bones of her husband and putting them in a funeral pyre of fire in cremation, had immolated herself in the funeral pyre and followed the ways of her husband.

After the lapse of twelve years, being freed from the curse Sandasha once attempted to gratify his sexual desire but he was prevented from his so doing by the queen reporting unto the king all about the curse on him by the Brahmana's wife. Thenceforward Sandasha have had to give up the pleasures of sexual intercourse with his wife and in consequence had remained childless for his own misdeed. Then having been directed by the king, his spiritual preceptor Vasistha begot child on Madayanti, his queen.

The said queen carried for seven years the foetus but had not had the delivery. Therupon Vasistha operated on her abdomen with a piece of stone and thereby effected delivery of a son. For this reason the son so born unto King Saudasha was known as Asmaka (Asma meaning stone). (34—40).

To the said Asmaka was born Valika, who having been protected by females, from Parasurama, came to be called Narikabacha. He is also called Mulaka, as at the time when the Kshatriya race was on the point of being exterminated he was held as being the root of the further procreation of the race (root meaning *Mula*).

To Valika was born Dasaratha, to whom a son named Airabira was born. The son of Airabira was named Viswasaha. The King Viśwasaha got a son who was called Khattanga. This Khattanga was a sovereign King (Emperor). Khattanga, the invincible in wars, being requested by the gods, had killed many Daityas; but having come to know that thereafter he had only a short time to live, he hurried to his capital and concentrated his mind in the God. My own life, children, wealth, world, kingdom, and wife are not dearer to me than my family-god, the Brahma. My mind does not get attracted to the slightest of

sin. I do not see anything except the auspicious name of the Reverend One as worth being desired. I have been promised the fulfilment of my desires by God, the Lord of the Universe. But I whose mind has been absorbed in the Supreme Being, do not want any favour. Even the gods whose passions and understanding are impetuous, cannot know the eternal soul dwelling in their heart; how can it then be possible for others? Now, having discarded, by virtue of the spirit of the lord of Universe, the possessions resembling the city of the Gandharvas created by the illusive energy of God which naturally get inter twingled with one's soul; go I to seek the protection of him.

The King Khattanga being saturated with the spirit of Narayana, having thus made up his mind, and getting rid of the ignorance consequent on the physical pride remained in the purely natural state of the Ego.

Whoever chants with devotion the glories of Lord Vasudeva, who is the Supreme Spirit and is considered as formless, but who is really modulous, attains to the Ultimate Brahman. (41—50).

CHAPTER X.

AN ACCOUNT OF SRI RAMACHANDRA.

The auspicious Sukadeva said :—O King (Parikshit)! to King Khattanga was born a son named Dirghavahu, to whom was born Raghu. A son was born to Raghu and he was named Prithusraba. Unto Prithusraba was born Aja, and the son of King Aja was the Emperor Dasaratha.

The Lord Vishnu who is full of Brahman, having been prayed for by the gods, had incarnated Himself as the four sons of Emperor Dasaratha by dividing Himself into four portions. These four sons of Dasaratha were named Rama, Lakshmana, Bharata and Satrughna.

O King ! the life of the said Sri Ramechandra, the husband of Seeta, has repeatedly been described by Munis having perfect knowledge of the Infinite, and those narrations have already been heard by you.

May Lord Sri Ramechandra, the king of Kosalas protect us, the auspicious one who for the promise of his father went to forest, the fatigue of whose dreary journey was relieved by his beloved wife, Seeta; having feet as tender and delicate as the lotus petals and which could not even bear the touch of his wife's palms, and also through the devotional services of Hanuman and his younger brother Lakshmana; the Lord who had terrified the ocean by the angry frown of his eye-brows, as was occasioned by the pangs of separation from his dear wife who was stolen by Ravana at the instance of his sister Surpanakha having suffered assault in the hands of Lakshmana ; the Lord who bridged over the ocean and burnt the wicked foes such as the Rakshasha-King Ravana and others; who killed Maricha and other leaders of Rakshashas in the sacrifice of Viswamitra, although there was then present Lakshmana also. (1—5).

O King (Parikshit) ! in the (*Swayamvara* house) hall for Sita to freely choose her husband, wherein had assembled the best of the warriors in the Earth,—Sri Ramachandra took up and broke, in the middle, the divine (*Siva-dhanu*) bow of great strength and weight,—which was brought down in that hall by three hundred bearers,—as easily as a young elephant breaks the sugar-cane plant. He gained glory by gaining the wealth in Sita,—whom he honoured (in the form of Lakshmi) by holding in his breast,—who was gifted with befitting qualifications, character, age proportions of the limbs, and beauty. While Ramachandra was on his way back to Ajodhya in company with Sita, he trembled the great vanity of heroism of Parasurama, who had attempted extirpation of the Kshatriya race from the Earth three into seven times.

O king ! some time thereafter, arrangements were made

of installing Ramachandra the throne of Ajodhya. Once being pleased with queen Kaikayi, King Dasaratha had promised to grant her whatever her desire may be. Thus it came to pass that at the advent of Ramachandra's installation on the throne, queen Kaikayi had asked of King Dasaratha the grant of her desired boon, by which she wanted installation of Bharata (who was her own son) instead of Ramachandra (who was queen Kausalya's son) and also exile of Ramachandra for fourteen years. Thereupon Ramachandra together with his wife (and younger brother Lakshmana) obeyed the order of his father (King Dasaratha) who, although hen-pecked, had bound himself down by the fetters of promise; and renouncing the kingdom, wealth, the dear ones, the friends, and the house,—had repaired to forest as the Yogins give up life.

Ramachandra, who was carrying bow in his hand, the bow that was invulnerable, disfigured the beauty of the passionate sister of the Rakshash King Ravana; and thereafter killed fourteen thousands of the chief friends of the Rakshashas such as Khara, Trisira, Dushana, and then roving in the forest passed time in great hardship.

O King ! being led away from the hermitage, Ramachandra forthwith killed with an arrow,—just as the terrible Rudra had killed Daksha,—Maricha, who being deputed by Ravana assumed the form of a wonderful deer,—Rakshasha king Ravana's passion having been fired by the story of his sister Surpanakha about the wonderful beauty of Sita. (6—10).

Thereafter, the daughter of the king of Videha, Sita having been as stealthily stolen by the debased Rakshasha—King Ravana,—as the tiger does when stealing a jump upon its prey,—Ramachandra was separated from his wife. He then roved miserably in the forest being followed by his brother Lakshmana. He then so behaved as to teach the people the lesson “this is the ultimate fate of those who associate themselves with females.”

Now, Ramachandra (the incarnation of Lord Vishnu) whose

lotus-feet are worshipped by even Brahma and Siva; and who was followed by his younger brother, cremated *Yatayus* (a king of birds) who was killed by Ravana for the sake of Ramachandra, who then killed Kabandha. Then having made alliance with Sugriva (the brother of the Monkey-King Bali) the leader of the monkeys, Ramachandra came to learn through the monkeys the condition of Sita (a captive of Ravana), and having killed Bali went to the sea-shore with the army of the monkeys.

On the arrival of Ramachandra, the ocean, whose sound was hushed on account of fear, and whereof the sharks and other aquatic monsters were frightened in consequence of Ramachandra's angry look, had assumed form, and coming up to the lotus feet of Ramachandra with offerings for worship on the head, addressed as follows :—

“O the all-pervading god ! we are ignorant, and therefore we do not know thee who art the Ultimate Being, the Lord of the Universe, and without modulations from thy quality of passion have been born the divine personages, and from thy quality of darkness (Tama) have been born the lords of beings; and thou art the lord of the three qualities. Go thou at thy pleasure. Kill Ravana, the terror of the Universe and who is as it were the excretions of Visrava. O the warrior ! regain thy wife. Make thee a bridge here across me (ocean) by availing which the world-conquering heroes will reverentially chant thy praise. . (11—15)

O King ! the best of the descendants of illustrious Raghu (Ramachandra) having had bridged the ocean with various mountain summits, whereof the trees and plants were shaken by the hands of the warriors, the monkey-army entered the previously burnt *Lanka*, the city of the Rakshashas, with the horrible looking chiefs such as Sugriva, Neela, Hanumana and others.

That monkey-army had barricaded the play-ground, barns, treasury, gates, cow-folds, the main entrance to the city, the Council-Aall, the turrets and pigeon-holes of Lanka (as com-

pletely) as the flock of elephants obstruct the course of a river. The pedestals, minarets, flags, golden vases, the public thoroughfares of Lanka were all broken, and the said once wonderfully beautiful city now presented in a topsy-turvy condition.

Thereupon the Lord of the Rakshashas (Ravana), observing that destruction of Lanka, had sent out his followers such as Nikumbha, Kumbha, Dhumraksha, Durmukha, Surantaka, Narantaka, Prahasta, Atikaya, Bikampa and others under the lead of Indrajit and Kumbhakarna. (16—18).

Ramachandra strengthened by Sugriva, Lakshmana, Hanuman, Neela, Angada, Riksha, Jambhuvan, Panasa, and others, set out to wage war with the Rakshasha army which was provided with various weapons such as swords, pikes, bow, daggers, arrows, spears, lances, and forks.

Prince Angada (son of the deceased monkey-king Bali) and other colonels of the best of Raghus (Ramachandra), thus attacked the warriors provided with elephants, horses and chariots as there might be a fierce skirmish; and had killed with throwing of mountains, trees, clubs, and arrows, innumerable Rakshashas, the special invincible blessings and boons of their King (Ravana) having been destroyed due to his so stealing Sita (the wife of Ramachandra).

Ravana, the lord of the Rakshashas observing such heavy loss of his army became very angry and struck with sharp arrows Ramachandra who was looking brilliant in the divine chariot which was effulgent and brought down by Matali, the charioteer of Indra, the king of the celestials.

Thereupon Ramachandra addressed him as follows :—“O cannibal ! thou art like the excretion of the Rakshashas, for thou hast like dogs stealthily stolen my wife Sita. I, whose power is unfailing, will to-day, as your death, deal out unto thee the punishment that thou deservest being shameless and blameworthy.

Having thus reproached Ravana, he put the string to his bow and darted the arrow which pierced the heart of Ravana as

thunder-bolt ; and Ravana vomitting out blood by his ten mouths, fell down from the chariot ; as down comes from Heaven the good with virtue exhausted ; and thereupon the Rakshashas all around began to bewail his fate. (19—23).

Thereafter, thousands and thousands of the females of the deceased Rakshashas came out of Lanka with Mandadari, the wife of Ravana. They hurried on towards the battle-field crying and wailing. They embraced their respective relations who lay there dead in the battle-field being pierc'd with the arrows darted by Lakshmana. They lamented their loss and bewailed in pitiably plaintive manner.

O Lord of the Raksha-has ! O Ravana ! O the terror of the world ! Ah ! we are ruined. Being bereft of you, whom will Lanka, which is now being trampled upon by the enemies, now look upto for protection ? O the high-minded ! being fired with passion, thou hast failed to measure the piety of Sita through whose curse thou hast attained this end. O the bestower of happiness on the Rakshashas ! thou hast made Lanka as thou a widow. By thine own folly thou hast made this thy body eatable to vultures and thy soul fit for suffering hell. (25—28).

The auspicious Sukadeva said :—Thereafter having been directed by Ramachandra, the Lord of Kosala, Bibhishana (the pious brother of Rakshasha-King Ravana) had performed the necessary religious rites for the spiritual benefit of his Kinsmen (who died as a result of the battle) and also performed the sacrificial rites known as *Pitrimegha* Yajna.

Then the divine Ramachandra met his wife Sita in her intense suffering from the separation of her husband. At that time Sita was living a life of torture under a lonely Asoka-tree, and due to the forlorn-ness and separation from her husband She became very weak. Ramachandra felt great pity at finding his most beloved wife so miserable. Then he placed his wife, whose lotus face was blooming with the ecstasy at the interview with her husband, on the chariot ; and then being followed by his brother Lakshmana and Hanumana, Ramachandra had ascended

that chariot himself. While so departing, Ramachandra had blessed Bibhishana with a happy and prosperous life of one hundred years and made him King of the Rakshashas. Thus he took to the journey towards the city of Ajodhya, after having completed the promised period of banishment. On his way back to Ajodhya, Ramachandara was being buried with flowers thrown by the Gods, and his holy character was sung by the Gandharvas such as Satadhrifti and others and the Gods headed by Brahma. (29-33).

The most kind-hearted Ramachandra heard that his brother Bharata was living on barley boiled in the urine of cow, was putting on bark of trees and was sleeping as an act of mortification and penance on rough ground prepared for sacrificial purposes.

Bharata having heard that his elder brother Ramachandra was coming, sallied out,—with the shoes of his brother on his head,—of his camp at Nandigrama accompanied by citizens, ministers and priests amidst the sound of vocal and instrumental music, with the Brahmanas loudly and incessantly reading the Vedas. In that procession there was flags with golden borders, chariots with golden pinnacles, soldiers mounted on beautiful horses and dressed and well-protected in golden dresses, public women drawn in lines, foot servants carrying various jewels worthy of being presented to kings. Illustrious Bharata, whose heart was melted with filial affection, fell down on the lotus-feet of Ramachandra as soon as he came close by, (34—38).

Bharata was bathed in the rolling down stream of tears of his eyes. with folded arms and tears in his eyes, he placed the Sandals of Ramachandra before him and for a long while remained embracing Ramachandra within his closed arms. With Lakshmana and Sita, Ramachandra saluted the feet of the Brahmanas and the elders of the family ; and thereafter he himself was saluted to by his youngers and his subjects.

The people of North Kosala having seen their lord return

after a long absence began to shake their scarf with joy and throwing garlands of flowers on Ramachandra began to dance. Bharata held shoes, Bibhisana and Sugriva held chowries, the son of Maruta (Hanuman) white umbrella over Ramachandra's head while the latter entered Ajodhya. O king ! Satrughna (the youngest brother of Ramachandra) held bow and arrows, Sita held pitcher full of waters of holy places, and Angada held dagger and Jambhuban held golden armour. (39—43).

O king ! Rama being praised by females, chanted by panegyrist, looked as resplendant in the chariot called Pushpaka as the divine Moon does with her Satellites.

Then Ramachandra cordially welcomed by his brother Bharata entered the city where merry-making was going on. Then entering the palace, Ramachandra saluted the wife of his preceptor, his mothers and the spiritual preceptor ; and he himself was saluted to by his friends and youngers. His wife Sita and his brother Lakshmana remained, as they should, by his side. His mothers throw off their mourning by bathing Ramachandra with tears of joy and drew him on their lap. At that time it seemed as if the soul came to their body.

The spiritual preceptor Vasistha with the elders of the family removed the matted hair of Ramachandra and sprinkled on him, as is required by religious rites, the waters of four oceans as is done in worshipping the king of the Gods (Indra).

Ramachandra, the washing of whose head was thus completed, who was well-dressed, held garlands of flowers and was bedecked with ornaments, looked brilliant with his brothers and wife who were all richly dressed. Rama being saluted to and gratified by his brother Bharata, accepted the throne and ruled over the subjects who were devoted to their *Dharma* and possessed of the virtues of their tribe and order, as though he were their father. And they also considered him as their father; and though the second cycle of creation was present, yet the advantages of the first cycle were even then enjoyed.

‘ O the Lord of Bharata-race (Parikshit) ! Ramachandra, who

was conversant with *Dharma* (piety) and who was the giver of happiness to all creatures, having accepted sovereignty, even the forests, rivers, mountains, years, islands, and oceans became the bestower of the desired to all the subjects of Ramachandra.

Ramachandra, the manifestation of Lord Vishnu, having accepted sovereignty, the mental and physical diseases, the effect of old age, discomfort, misery, bereavement, fear, exhaustion and undesirable death of the people were removed. Pure Ramachandra, being devoted to one legitimate wife in Sita, taught his subjects the characteristic duties of an ascetic king and the duties of the house-holder ; and practised them himself. The chaste, the model of modesty, the reader of heart, Sita gained the heart of her husband by affection, bashfulness, anxiety mixed with apprehension and devotion of character. (44—55).

CHAPTER XI.

PERFORMANCE OF SACRIFICES BY SRI RAMACHANDRA

The auspicious Sukadeva said :— O king ! thereafter Ramachandra, the incarnation of the Reverend Lord, being assisted by his spiritual preceptor, began to worship his own supreme self (Lord Vishnu), the God pervading all gods, by performing the very best of Yajnas (Sacrifices). After the sacrifices, the powerful and bountiful Ramachandra, granted by way of gift the Eastern quarters unto the priest who was reciting the prayers from the *Rig* Vedas ; he granted the southern quarters to the priest who worshipped Brahma in course of the sacrifices ; he granted the western quarters to the priest who recited the prayers from the *Yajur* Vedas ; and similarly he granted the Northern quarters to the priests, who chanted the hymns of *Shama* Veda. Thereupon, considering in his mind that the Brahman who has mastered the desires deserves all the rest,

pious Ramachandra gave away all the remaining land at the centre of those four quarters to the high priest.

After having made the gifts as aforesaid, king Ramachandra had only the ornaments and dresses left for him ; and similarly his queen Janaki also remained possessed of her ornaments only. At this those Brahmanas who were recipients of the gifts having observed the remarkable kindness of Ramachandra, to whom the Brahmanas were the gods, became highly gratified, and returning the gifts to him (Ramachandra), with flowing heart they addressed him saying as follows :

The auspicious Brahmanas said :—“O Bhagawan, the Lord of the Universe ! what has not been given unto us by thee, when entering into our heart of hearts thou hast by thine effulgence destroyed the darkness of our heart ? We salute thee, O Rama, the God of the Universe, whose memory should be ever remembered, who is the best of the virtuous, to whose feet have the Munis concentrated their attention. (1—7).

Once upon a time, Ramachandra being desirous of knowing the public opinion, strolled out at night secretly and without being seen by any body. While thus strolling about he heard some body saying something touching upon the chastity of his wife Sita. The talk that he overheard ran like this : “I will not support thee who art unchaste, wicked and livest in another’s house; although the hen-pecked Rama supports Sita. But I will not support thee.”

On hearing this Ramachandra, who honoured public opinion, became alarmed at in anticipating such an opinion from innumerable disobedient ignorant people. This thought working in his mind, Ramachandra had forsaken his wife Sita. Having been so forsaken by Rama, Sita took refuge at the hermitage of auspicious Valmiki Muni. At the time of exile Sita was pregnant ; and the period being full she was delivered of twin sons.

Those twin sons of Sita were known as Kusa and Lava. The illustrious Valmiki Muni had performed their birth rites. The two sons of Lakshmana were named as Angada and Chitraketu.

Bharata also had two sons who were known as Taksha and Puskala; and unto Satrughna were born two sons who went by the name of Sabahu and Srutasena.

Bharata, in his attempts at conquering the world, had killed millions and millions of Gandharvas; and bringing all their treasures presented them unto the King Ramachandra. Satrughna having killed the Rakshasa Lavana by name, who was the son of Madhu, had built the city called Mathura.
(8—14).

Sita, the daughter of King Janaka having been forsaken by her husband Ramachandra, had after some time entered the opening into the Earth meditating all the time in her mind the lotus feet of her husband, comending her twin sons into the care of Valmiki Muni. Bhagawan Ramachandra, having heard that incident about Sita, attempted at suppressing his bereavement by the strength of his mind; and although he himself was the God, yet so great was the shock that he failed to suppress entirely the said mental agony due to the recollection of the various sterling qualities of his beloved wife Sita. Such attachment between the males and females is source of apprehension even to the gods; what then is to speak of in the case of village men attached to their homes ?

Thence forward, the powerful Ramachandra observing utmost austerity performed incessantly various sacrifices in which a perpetual sacred fire is to be maintained. This course of Ramachandra's incessant performance of sacrifices extended over a period of thirteen thousand years. Thereafter Rama chandra having placed his feet pricked with the thorns of Dandaka forest (an extensive forest of that name), on the heart of his devotees remembering the incident, had attained his own spiritual illumination.

O King! that Ramachandra had bridged over the ocean and killed the Rakshasas with arms, is no fit object of praise unto the Lord of the Raghus who assumed form at the request of the celestials, and whose powers were devoid of excess and even

equality with relation to others. In the destruction of his enemies what help could the monkeys render unto him ?

I seek the protection of the lotus feet of Ramachandra worshipped by the gods and the kings; whose far-reaching, sin-absolving, purest praises are still now chanted by the Munis at the assembly of the kings.

The people of Koshala who have seen Ramachandra or who have touched him, or sat with him, or were devoted to him, all these have gone to that quarter of Heaven where the ascetics ascend by dint of their religious merits. O king ! people get over the fetters of action and attain tranquility of soul by retaining the character of Ramachandra in their ears. (15—23).

The auspicious king Parikshit said :— what was the characteristics of Bhagawan Ramchandra, and how did he behave with his own three brothers, and also how did those brothers behave with him ; and also how did his subjects and citizens behave with the divine Ramachandra ? I eagerly desire to learn all these.

Thereupon the auspicious Vadarayani said :— Now, the lord of the three worlds, Ramachandra, ordered his brothers to prepare for conquering the world. Then accompanied by his followers, Ramachandra showed befitting regards unto his blood-relations and he roamed about in the city of Ajodhya, of which city the roads were watered with scents and the juice flowing from the temples of elephants when in rut. On finding their lord (Ramachandra) after a long separation, the citizens were maddened so to say and they placed golden vases on building, city-gates, council-halls, stone-built shrines and pleasure gates decorated with flags, banana and betel-nut plants with stenis, head-gears made of rich and fancy clothes and garlands. The citizens approached him with befitting presents in hand, and conferred on him blessings ; and they addressed him (Ramachandra) saying :— “O Lord ! support this earth raised by thee from the bed of ocean in the auspicious form of a boar (24—29).

The subjects, both male and female, who were desirous of

seeing their lord return after a long time, left their house and got up on the road-side buildings to have looks at lotus-eyed Ramachandra, as though their eyes were not satisfied, and they showered flowers on his head.

Then Ramachandra entered his own house full of infinite and various treasures, and dresses of inestimable value which were all enjoyed by his predecessor-kings. The door frames of the royal houses were made of pearls, the pedestals of corals, the floor of lustrous emeralds, the walls of brilliant crystals. The houses were decorated with painted garlands, head-gears, countless rubies, dresses and pearls, the brilliant lustre of which gladdened the heart; the delightful enjoyable things, the aromatic incense and chandeliers, sweet scented flower garlands, males and females as beautiful as the celestials and dressed with the very best of dresses.

There, in that palace of Bhagwan Ramachandra, the best of the wise ones, and who had found tranquility of soul, enjoyed his life with his darling Sita whose heart was full of affection.

Ramachandra, whose feet are devotedly meditated upon by the people at that time, enjoyed life for a great number of years without oppressing any body. (30—36).

CHAPTER XII.

THE ACCOUNTS OF RAMA'S SON KUSHA.

The auspicious Sukadeva said :—O king ! Kusha, Rama's son, got a son by the name of Atithi. To Atithi was born a son named Nishadha. The son of Nishadha was known by the name of Nabha. This Nabha had a son who was named Pundarika. To this Pundarika was born a son by the name of Kshemadhanya. Unto this Kshemadhanya was born a son who was named Devanika, to whom was born Heena. Now, this Heena's son was Parijatra ; and to him was born Valasthala,

To Valasthala was born Vajranabha who belonged to the Solar race.

The son of Vajranabha was Sugana ; and the son of Sugana was Bidhriti. Unto this Bidhriti was born Hiranyanabha, who was a disciple of Jaimini and master of Yogas. From this Hiranyanabha, the sage Yajna-Vyalka of Kosala learnt the spiritual austerities which is capable of producing great consequences and which destroys the fetters, that is the worldly inclinations of the mind.

Puspa was the son of Hiranyanabha. To Puspa was born Dhrubasandhi, unto whom was born a son named Sudarsana, and to him was born a son by the name of Agnivarna. A son was born unto Agnivarna who went by the name of Sighra. The son of Sighra was named Maru.

The said Maru who had obtained perfection in spiritual austerities, and lived in the village called Kalapa. This Maru observing the signs of extinction of the Solar race at the close of Kali, had procreated son. This son of Maru was named Prasusruta. Unto Prasusruta was born a son who went by the name of Sandhi. The son of Sandhi was Amarshana, and his son was Mahaswana. To Mahaswan was born Viswavahu, whose son was Prasenjit, and to him was born Takshaka.

To Takshaka was born Vrihadvala, who was killed in battle by thy (Parikshit) father Abhimanyu. (1—8).

These are the preceding kings of the Ikshaku race. Now listen to the account of those kings that are to be born.

Unto the said Vrihadvala will be born a son by the name of Vrihadrana ; and to him will be born Batsabridha, the doer of glorious acts. To Batsabridha will be born Pratibyoma ; and to him will be born Vanu. To this Vanu will be born Divaka, the commander of army. To Divaka will be born the warrior Sabadeva ; and to him will be born Vrihadaswa, whose son would be Bhanuman. To Bhanuman will be born Pratikaswa, and to him will be born Supratika. The son that will be born unto Supratika will be named Marudeva, to whom

will be born Sunakshatra, to whom will be born Pushkara. Unto this Pushkara will be born a son by the name of Antariksha, and his son will be Sutapa ; to whom will be born Amitrajit, and to him Vrihadraja. Varhi will be the son of Vrihadraja. Unto Varhi will be born Kritanjaya, whose son will be Ravanjaya. To Ravanjaya will be born Sanjaya, and to him Sakya. Unto Sakya will be born Sudhoda. The son of Sudhoda will be called Langala, to whom will be born Prasenjit, to whom again will be born Kshudraka, whose son will be called Sumitra.

These exhaust the line of kings belonging to the race of Vrihadvala. The race of the Ikshakus would terminate with Sumitra, and the race in the period called Kali would determine with Sumitra as king. (9—16).

CHAPTER XIII.

THE DESCRIPTION OF THE FAMILY OF NIMI, THE SON OF IKSHAKU.

The auspicious Sukadeva said :—O King ! Ikshaku's son was Nimi. This Nimi began the performance of a sacrifice, and appointed Vasistha as the priest. Thereupon the said Vasistha had addressed the king as follows :—“Oh King Nimi ! I have been previously elected as a priest by Indra. I will come to perform your sacrifice after that sacrifice of Indra. Wait for me till then.” At this King Nimi remained in silence ; and Vasistha also performed the said sacrifice of Indra.

The King Nimi, who knew the *Ego*, knowing full well that this life is uncertain, had commenced the performance of the sacrifice by other priests, during the absence of his preceptor Vasistha. On his return after having finished that sacrifice of Indra, the preceptor Vasistha found the transgression on the

part of his disciple (the King Nimi), and so he cursed Nimi as follows :—“May the body of Nimi, who boasts of wisdom, fall.”

On the otherhand, the King Nimi in return had cursed his preceptor (Vasistha) who was covetous and as such irreligious, in the following words :—“May the body of thee who hast forgotten *dharma* for temptation, fall as well.” (1—5).

In this way did the King Nimi who was conversant with the knowledge of Ego, had renounced his body. Immediately with the renunciation of his body by King Nimi, the body of preceptor Vasistha also fell. Thereafter, the great grandfather Vasistha was born in the womb of Urbashi by Mitravaruna.

The best of Munis, who were priests in the sacrifice of King Nimi, had placed the body of that king in the incenses and at the close of the king’s sacrifice, they prayed unto the celestials present in the sacrifice saying :—“Ye gods ! if Ye are pleased and are powerful enough, may this body of King Nimi be resuscitated.” Thereupon, the celestials who had assembled in that sacrifice had granted that prayer of the Munis by saying “Be it so.”

Thereupon, the King Nimi who was dead, ejaculated saying “Let my soul be not any more joined to body which is source of perpetual trouble. Munis, who are devoted to Hari, are not troubled by the apprehension of separation with this body which is perishable ; and they therefore do not desire to be joined to bodies, but desire meditating upon the lotus feet of Hari. I have no desire (said King Nimi) to hold this body (again) which is the source of misery, bereavement and apprehensions ; and the destruction of which takes place everywhere as the fishes die in the waters.” (6—10).

On hearing this the celestials present in the sacrifice said as follows :—“Let King Nimi dwell in the eyes of corporal beings, found only at the winking of eyes, without physical body and existing in the essence of the Ego.”

The great sages, being apprehensive of anarchy amongst mankind in absence of a king, had then churned the dead-body of King Nimi, and as a result thereof a son came into being. The said son, by reason of his peculiar birth from out of that strange process of procreation, was called Janaka. He was also called Vaideha for his being born from the life-less body of King Nimi. He had another name of Mithila, as he was born as a result of churning, that is *Mathana* ; and the city built by this Mithila is known as Mithila. (11—13).

O King ! Unto the King Janaka was born Udayasu, whose son was Nandivardhana. Unto the said Nandivardhana was born a son Suketu by name, and his son was Devarata. Vrihadratha was the son of Devarata ; and to Vrihadratha was born Sudhritya to whom was born Mahavirjya ; whose son was Sudhritya, whose son was Dhristaketu. Now, to him was born Harjyasa ; and to him was born a son Maru by name, and to him was born Pratipaka ; to whom was born Kritaratha, and his son was Devamira, whose son was Visruta. Then Visruta's son was Mahadhritya, to whom was born Kritirata ; whose son was Moharoma ; to whom was born Swarnaroma ; whose son was Hriswaroma. To the said Hriswaroma tilling the earth for sacrificial purposes was born Siradhwaja. Being born at the extremity of plough share, he was known as Siradhwaja. (14-18).

Oh king ! Siradhwaja's son was Kusadhwaja, whose son was Dharmadhwaja. The said Dharmadhwaja had two sons by the name of Kritadhwaja and Mitadhwaja. Unto the said Kritadhwaja was born Kesidhwaja and to Mitadhwaja Khandikya.

Oh king ! once on a time, Khandikya, the son of Mitadhwaja, who was well-versed in the knowledge of the Ego and conversant with the philosophy of *Karma*, being afraid of Kesidhwaja, fled away.

Kesidhwaja's son was Bhanuman, whose son was Satadyumna, whose son was Suhi ; and to whom was born

Sanadwaja ; whose son was Urjyaketu. To Urjyaketu was born Aja, whose son was Purujit ; whose son was named Aristanemi, whose son was Srutayu ; to whom was born Suporswaka, whose son was Chitraratha ; whose son was Kshemadhi, the lord of Mithila. The son of Kshemadhi was Samaratha ; whose son was Satyaratha ; to whom was born Upaguru ; whose son was Upagupta belonging to the fire race. To Upagupta was born Vaswananta ; whose son was Yujurvan ; to whom was born Subhasana ; and the son of Subhasana was named Sruta ; whose son was Jaya ; to whom was born Vijaya ; whose son was Rita. Sunaka was the son of Rita ; whose son was Vithabya ; whose son was Dhriti. Vahutaswa was the son of Dhriti ; whose son was Vasikriti the great.

Oh king ! these were the kings of Mithila. They were well-versed in the knowledge of the Ego. By the grace of the lords of Yajnas, these kings of Mithila though living the family life were still free from the conflict of misery and happiness. (19—27).

CHAPTER XIV.

THE DESCRIPTION OF SOMA'S FAMILY.

The auspicious Sukadeva said :—Oh king ! do you now listen to the history of the virtue-begetting race of Soma (Chandra-Vansa : Lunar race) whereto belong the famous kings such as Aila and others.

Oh Maharaj ! Brahma was originated from the lotus in the naval-lake of the thousand-headed Prime Purusha (God). The son of Brahma was Atri, who was equal in quality to his father. From the eyes of Atri was born a son who was Soma by name and he was full of nectar. Brahma made him (Soma) lord of the Brahmanas, the heavenly bodies and the deciduous herbs.

The said Soma having conquered the three worlds worshipped the Gods by the sacrifice which is capable of being performed only by a universal monarch. Once on a time being inflated by vanity, Soma forcibly kidnapped Tara, the wife of Vrihaspati (Jupiter). Vrihaspati is the preceptor of the celestials. When Soma was repeatedly asked by Vrihaspati to return his wife, he (Soma) on account of pride did not part with her (Tara). This strained feelings between Soma and Vrihaspati caused a war between the gods (Suras) and the Danavas (Asuras). (1—5).

Sukracharyya (Sukra : Venus) is the preceptor of the Asuras ; and as such he bore hostile feelings towards Vrihaspati (Jupiter). So that Sukracharyya with the Asuras embraced the cause of Soma. On the other hand Hara (Siva), on account of affection, took up with the liegeon of his followers, the ghosts and goblins, the cause of the son of his spiritual preceptor (Vrihaspati). The king of gods (Indra) together with all the gods followed the spiritual preceptor. Thence took place on account of Tara, the war between the Suras (Gods) and the Asuras.

After this hostility continued for sometime, Angira reported the whole of the incident to the creator of the universe (Brahma) who thereupon reproached his grandson Soma. After this Soma felt ashamed and returned Tara to her husband Vrihaspati, who then came to know her to be pregnant, and chastised her saying : "Oh thou wicked lady, cast off, cast off the child begotten by another on my field. O thou unchaste one ! being desirous of raising offspring, I will not burn thee into ashes."

Thereupon Tara became verily ashamed, and was delivered of a son as though made of gold. On seeing so lovely a son, Oh Maharaj, Vrihaspati got attracted towards the baby, as also was the case with Soma. As a result of such attraction there arose a dispute between Vrihaspati and Soma over the child, each saying "This son is mine and not yours." (6—10).

With a view to solve the dispute, the Munis and the gods

asked Tara as to whose was that son. At this she became highly ashamed and did not say anything. On this silence of his mother, the baby being enraged at the sham shame of his mother said to her "Oh the unchaste one ! why don't you speek ? Do thou forth with disclose thy fault."

Thereafter, Brahma called Tara to a lonely place and after having comforted her with soothing words asked her as to what the real fact was. Then Tara slowly expressed saying that the boy was begotten by Soma. Immediately after this pronouncement Soma took possession of the darling baby.

Oh King ! the self create Brahma gave this baby the designation of Budha, on account of his look of profound knowledge. Soma, the Moon, got immense pleasure in having such a son as Budha. (11—14).

To Budha through his wife Ila was born a son who is known as Pururaba. At the assembly of the celestial King Indra, the beauty, qualifications, nobleness, suavity of manners, wealth and prowess of Pururaba were being sung by the divine sage Narada. On hearing those narrations of Narada, the best of the Apsaris, Urvasi was hit with the arrow of cupid (that is she became amorously inclined towards Pururaba) and she appeared before Pururaba.

Oh King ! the Apsari Urvasi, on account of the curse of Mitravaruna, became a human being, and hearing of the best of men (Pururaba) to be as beautiful as the god of love, she came to his side out of her own accord.

The king Pururaba on seeing the Apsari Urvasi before his eyes became highly delighted and his whole limbs gladdened. Then the king drew Urvasi aside and spoke to her in charming words as follows :—

The King Pururaba said :—"Oh thou the possessor of the most tempting pelvic region ! be thy advent blessed. Take thy seat. What am I to do ? Do thou have intimate association with me. Let our mutual gratification extend over a period of long time." (15—19).

Thereupon Urvasi said :—“Oh thou beauty incarnate ! What female's heart and eyes will not be attracted by thee ? Embracing thy breast whose heart will not be inclined to sexual pleasures with thee ? Oh King ! keep these my two lambs as thy ward. Oh thou passion—inspiring one ! I will have sexual intercourse with thee. The qualified ones are said to be desirable to the fair sex. Oh the warrior ! only clarified butter shall be my food, and I will not suffer to see thee naked on any other occasions other than that of sexual intercourse.”

The noble-minded King Pururaba promised saying “be it so”. The king further said : “Oh thou beauty incarnate ! all human beings would be enamoured of thy wonderful beauty. You are of celestial origin and coming hither way from the heaven, and what man will not minister to thee thy wishes who hast come of thine own accord ?

Then the said best of mankind (Pururaba) began to have, as was of natural expectation, amorous pleasures with her at the divine pleasure gardens such as Chaitraratha at his pleasure. The king delightfully spent a long time in having sexual intercourse with the goddess, who smelt the filaments of lotus, and by enjoying the pleasures of kissing her mouth. (20—25).

✓The celestial king Indra without seeing Urvasi in heaven for a long time, and considering that his assembly did not look beautiful without Urvasi, sent out the Gandharvas in search of her.✓In the dead of night, when darkness was fast spreading around, they (the Gandharvas) arrived there and stole the two lambs made over for safe custody to the king by Urvasi.

The goddess Urvasi hearing the cry of her sons who were being carried away, began to lament in the following strain ! “Oh ! I am ruined by a bad lord, who has no manliness and who has the vanity of being a warrior. From such a lord has been robbed by the pirate my pet lambs. Oh ! I am ruined. The lord is a male during the day, and lies down at night as a female.”

The king Pururaba being hurt by the arrow of words as the

elephant is hurt with the hook, took up a *Nistringsa* (a weapon of the like of a dagger) at that dark night, and in a naked condition followed the pirates in anger. (26—30).

On seeing king Pururaba approaching, the Gandharvas left the lambs there, and they began to shine as the lightning flashes. The king then took the lambs and returned to Urvashi. At that time the king was in a naked state. According to the previous agreement the king was not to be seen naked by Urvashi at times other than of sexual intercourse. Therefore, on seeing the king naked, Urvashi left him and went to heaven.

King Pururaba did not find Urvashi and became very anxious in not finding her. His heart was given unto her, and being distracted in mind due to the separation, the king began to travel all over the Earth like an insane bewailing his separation with Urvashi.

While roaming about in this way for a long time, once the said king Pururaba found Urvashi in company with five maids of honour on the bank of the river *Saraswati*, in the field of Kurukshetra. Thereupon the face of the king flashed with delight, and he uttered the following charming words :—

“Oh my beloved ! Ah thou cruel-hearted ! Wait, wait. It is not proper for thee to abandon me in this way without comforting me. Let us speak with each other. Oh goddess ! This my beautiful body brought hither way under your attraction from a long way off would now be dropping down here, and unless cared for by thy grace this my body will be devoured by tigers and vultures.” (31—35).

Urvashi said :— “Oh king ! do not bewail in vain ; have patience. Thou art a male being. These tigers in the shape of thy animal propensities must not eat thee up. Love of a female is never constant to any particular male. The heart of a female is like the heart of the tigers. The females are cruel, insincere, jealous, bold in matters of love, and kill faithful husband or brother for trifling matters. Those who have known

liberty and are given to promiscuous intercourse, shew false faithfulness to the foolish males ; and then discarding their affection desire new males for gratification of sexual desires. Oh my lord ! thou shalt have the opportunity of having sexual intercourse with me for one night at the end of every year. Oh king ! by that intercourse other issues will be born unto thee."

The said king Pururaba finding the Apsari Urvasi pregnant, returned to his capital ; and at the end of the year again came to Urvasi, the mother of warriors. Having got Urvasi, in great pleasure did he pass a night with her. Then Urvasi said to him, who was disheartened on account of separation,— "Oh king ! do you pray to these Gandharvas, that they might be pleased to give me unto thee."

Oh king Parikshit ! the Gandharvas having been so prayed unto by king Pururaba, were pleased with him and they gave unto him a fire vase.

Then the king Pururaba believing the fire vase to be Urvasi roved in forest ; and then he came to know what it really was. Then leaving the fire-vase in the forest, the king returned to his capital and passed many nights in thinking of Urvasi. At the fall of the third cycle of creation, the three Vedas flashed in king Pururaba's mind. (36—43).

After some time the said king Pururaba went over to the place where the fire vase was. There he found a banian tree grown out of the womb of a Sami-tree. From that banian tree the king made two fire-kindling woods, and churned the fire with the desire of getting Urvasi.

The powerful king contemplating according to the mantras the first wood as Urvasi, and the second his own self, and the intermediate piece of wood as a son, churned the wood. As a result of the churning so carried on by the king, the god of Fire was born ; from whom was born the Vedas. The said god of fire, possessed of the three-fold knowledge, was contemplated as his (Pururaba's) son.

The said king Pururaba being anxious to find out the whereabouts of Urvasi, worshipped with that fire, Lord Sri Hari, the all-pervading, the Self-create, the Lord of Sacrifices.

In the primaeval days, there was one Veda, the seed of all words, and the emblem of the mystical name of the Deity was the syllable *OM*. There was one God, the Narayana, and no other ; the god of fire was mundane ; and one caste by the name of Hansa.

Oh king ! at the beginning of the third cycle of creation, there came to be the three-fold Vedas from Pururaba ; and the said king Pururaba attained to the quarter of Heaven known as Gandharvas, by the powers of his son, the Fire. (44—49).

CHAPTER XV.

DESTRUCTION OF KARTAVIRJYARJUNA BY PARASHURAMA.

The auspicious Sukadeva said:—O king ! from the womb of Urvasi were born six sons unto king Pururaba. They were named Ayu, Srutayu, Satyayu, Roya, Vejoya and Jaya. Now Vasuman was the son of Srutayu and Srutanjaya the son of Satyayu. Eka was the son of Roya, and Amila the son of Jaya. Bhima was the son of Vejoya. Hotraka was the son of Bhima. The son of Hotraka was named Janhu, who drank off the *Ganga* (the Ganges) holding her in the hollow of his palms. Puru was the son of Janhu. The son of Puru was named Vataka, whose son was Agaka, to whom was born Kusa. The four sons of Kusa were Kusambu, Tavaya, Vasu, and Kusanabha. A son named Gadhi was born unto Kusambu.

Now, a Brahmana Richika by name begged of Gadhi his daughter named Salyabati in marriage. Gadhi considered that bridegroom unworthy of his daughter and spoke to the Brahmana who was of Bhrigu race, as follows:—

"Oh Brahmana ! give unto me as the dowry of my daughter one thousand horses having dark-blue ear at one side and with the effulgence of the moon; for we are of the race of Kusika.
(1-5).

The said Brahmana Richika having been thus spoken to and knowing the real intention of Gadhi, went to Varuna. Having brought from Varuna the horses of that description and having presented them unto Gadhi, the Brahmana named Richika then married the beautiful daughter of Gadhi.

The said ascetic Richika was prayed to by his wife and mother-in-law both desirous of having children born unto them. By way of granting their desired prayer, the said Muni prepared two sets of *Charu*; the one for his wife consecrated by *Brahma*-mantra, and the other for his mother-in-law consecrated by *Kshatra*-mantra. The Muni having boiled the sacrificial rice consecrated by two different mantras went to bathe. During the Muni's absence, Satyabati(the wife of Brahmana) was asked by her mother the set of *Charu* meant for Satyabati, as the mother considered that the sacrificial rice for her daughter was better. On this, Satyabati gave unto her mother her portion of the rice, while she herself ate off the sacrificial rice meant for her mother-in-law.

On returning after bath the Muni came to know that his wife and mother-in-law had mutually changed the consecrated *Charu*, and said to his wife as follows:—"what wrong hast thou done! Thy son will be a terrible warrior and thy brother devoted to Brahma."

Having been gratified by Satyabati by such prayers as "let it not be thus," Bhargava said, "now, thy grandson will therefore be Jamadagni ; and thus was born Jamadagni. Satyabati also by reason of great meritorious acts became the river Kausiki which washes away the sin of the people

Jamadagni married Renuka, the daughter of Renu. By the ascetic Bhargava (Jamadagni) was begotten on her (Renuka) several sons named Vasu and others, of whom the youngest is

known as Rama (Parasurama), who is described by the Munis as being an incarnation of Narayana, and the determinator of the race of the Haihayas. He (the said Parasurama) rendered this world devoid of the Kshatriyas seven into three times. Though their sin was very little, Parasurama killed the Kshatriyas who were devoid of the Vedic rites, were proud and their mind enshrouded with the qualities known as *Rajas* and *Tamas* and were, as it were, the burden of this earth. (6—15).

The auspicious king Parikshit said :— How did the kings of the Kshatriya-race, who were not the master of their passions, offend the mighty Parasurama, who was held as an incarnation of Vishnu, for which offence, he had extirpated the race of the Kshatriyas so many times ?

The auspicious Vadaramayani (Sukadeva) said :— king Kartavirjarjuna, the lord of the Haihayas and the best of the Kshatriyas, having propitiated Dattatreya,—who was the portion of a portion of Narayana,—by serving him in various ways, was conferred with a thousand hands, the quality of being invulnerable in the midst of the enemies, inexhaustible passion, prowess, glory, strength and wealth which had the quality of infinite minuteness. With such uncommon powers, the said Kartavirjarjuna travelled with unimpeded speed all over the worlds as the air does.

Once on a time Kartavirjarjuna being maddened with passion, wearing elysium garland and being surrounded by the very jewels of women, was engaged at play in the waters of the river Narmada ; and in his sport had impeded the course of the river with his thousand hands. At that time the ten-headed (*Dasanana*) Rakshasa-king Ravana, who had the consciousness of being a great and invincible warrior, had set his camps by the bank of Narmada. As due to the obstruction by Kartavirjarjuna the current of the river Narmada was running at the opposite direction and the waters swelled over the banks,—Ravana found his camps flooded with the water of the river. So the powerful Rakshasa-king could not bear the

prowess of Kartavirjarjuna, and had got prepared to wage war with the latter. Thus, Ravana was held to have committed a sin in coming into clash with Kartavirjarjuna in the presence of the females, and the Rakshasa-king was easily imprisoned and kept in custody (Captive) at Mahismati-puri, the capital of Kartavirjarjuna. After some time Ravana was set at liberty in the air of trifleness as a monkey is let off as being worthless. (16—21).

Once on a time, the said king Kartavirjarjuna, while on a hunting excursion in a forest, devoid of human beings,—he willingly entered the hermitage of Jamadagni Muni, unto that illustrious Muni asceticism was wealth, and he showed befitting hospitality to that king Kartavirjurjuna, whom the Muni deemed to be a God in men. The king was accompanied by his Ministers, armies, and horses, all of whom the Muni had treated with due hospitality, the source of the Munis competence in this being the cow of plenty (*Kamadhenu*, the cow capable of conferring all that is desired).

Considering that wealth of the Muni in the cow of plenty (*Kamadhenu*) more valuable than his own possessions, Kartavirjarjuna did not appreciate that sincere hospitality. Being covetous of having that cow of plenty, had then with his Haihaya army secured by force the cow that was the invaluable agent for success in the asceticism in which maintenance of a perpetual and sacred fire is necessary. In the height of his pride the said king then directed his followers to take the Muni's cow of plenty away to his own capital Mahismati-puri. While being so led away by the king's army, the cow of plenty had suffered much being aggrieved by the separation from the Muni.

Now, as soon as the king Kartavirjarjuna was gone away from the hermitage of Jamadagni Muni,—Parasurama returned to the hermitage. On being informed of the said oppression of the king, Parasurama became angry like a serpent when trodden under one's foot. Having taken up a terrible axe,

armour, and a bow with arrows, Parasurama followed Kartavirjarjuna, as the fearful king of beasts follows a tiger.

Entering the city of Mahismati, Kartavirjarjuna perceived that Parasurama being clad with the skin of black deer, with matted hair as resplendent as the Sun, with arrows axes, weapons and bow in his hands, come towards the city with great force. On perceiving this, therefore, Kartavirjarjuna had sent out seventeen Akshouhini of terrible soldiers equipped with elephants, charriots, horses, clubs, arrows, swords, pikes, daggers, and lances. But Parasurama alone had killed the whole of that army. (22—30).

Wherever did he go, the said Parasurama who was hunting all around with the axe, whose prowess resembled the strength of mind and fire, who was capable of destroying the discus of others, there fell to the ground those millions of warriors whose hands, thighs, necks etc were cut off and whose horses and chariooteers were killed.

Thereupon the king of the Haihayas (Kartavirjarjuna) rushed on to the field in great anger observing his army lying on the field of battle, the earth flooded with the blood of the dead and the dying soldiers, whose armour, arrows, limbs etc were cut off with the arrows and axes of Parasurama.

Now, in his vehement anger, the said Kartavirjarjuna darted at Parasurama five hundred arrows simultaneously holding five hundred bows in his thousand hands. Parasurama, the foremost of the wielders of weapons, forthwith cut off those arrows with his one bow and arrow.

Then, in that battle, Parasurama with the sharpest axes had forcibly cut off the thousand hands resembling the hood of serpents, of Kartavirjarjuna who was hurrying towards the battle field and throwing with his own hands mountains and trees. Parasurama cut off the head of Kartavirjarjuna whose hands had been already cut off, as peaks are removed from mountains. The father being killed, the ten thousand sons of Kartavirjarjuna fled away from the field of battle in great terror.

Parasurama, the suppressor of enemies, having regained the cow of plenty with her calf, which was as it were the unavoidable agent in the Yajna in which perpetual sacred fire is to be maintained, returned to the hermitage and presented the afflicted cow of plenty unto his father.

Parasurama, related unto his father and brothers the said horrible act of his ; and listing to that Jamadagni said as follows :—

“Oh Rama ! Oh Rama ! Oh thou gloriously armed ! thou hast committed sin. Thou hast unnecessarily killed the king who is the god in man (Kartavirjarjuna) who is the personification of the all-prevading God.

“Oh child ! we are Brahmanas. By the quality of forbearance, we have become objects of veneration. The divine, preceptor of human beings, Brahma attained by virtue of which quality of forbearance the position of universal veneration. It is on account of forbearance that effulgence of a Brahmana appears as resplendent as the rays of the sun. The Reverend One, Lord Sri Hari becomes easily pleased with the forbearing spirit. Oh Parasurama ! the taking of life of the king whose mind was consecrated has been more heinous than that of the murder of a Brahmana.

“Now, do thou expiate this sin by concentrating thy mind in Bhagawan and by pilgrimage.” (31—41).

CHAPTER XVI.

THE ACCOUNT OF VISHWAMITRA'S FAMILY.

The auspicious Sukadeva said:—Oh the son of Kuru ! being thus advised by his father, Parasurama passed a year in pilgrimage, and then returned to the hermitage.

Once on a time, Renuka (wife of Jamadagni) having gone

to the Ganges, saw there the King of Gandharvas wearing garlands of lotus, who was engaged in water-sports with the Apsaras. Having gone to the river to fetch water, Renuka, whose heart was somewhat attracted by the grace of Chitraratha,—the King of the Gandharvas, who was sporting in the waters of the Ganges,—forgot her own business of fetching water for the *homa*-rites. Coming to feel that delay and afraid of the curse of the Muni (her husband), Renuka hastily returned to the hermitage and placed the pitcher of water before the Muni, and then she remained standing with folded palms.

Thus Jamadagni Muni coming to know of the unchasteness of his wife (Renuka), got enraged and said, "O my sons ! kill this sinner." Although thus directed, they did not do so. But the said Parasurama, who was well aware of the powers of the Muni in respect of meditations and asceticism killed, being directed by his father, his mother along with his other brothers.

Thereupon, Jamadagni, the son of Satyabati, was pleased and requested Parasurama to pray for any boon. In response thereto Parasurama desired the boon in re-animation of those killed (his mother and brothers) and also of their utter forgetfulness of the fact of their having been killed. Then Jamadagni Muni having assented saying "Be it so," immediately did they get up as though after a deep sound sleep. Parasurama, who was conscious of the powers of his father in regard to asceticism, had killed his dear ones (mother and brothers).

O king Parikshit ! the sons of Kartavirjarjuna having been worsted by the prowess of Parasurama, and remembering the death of their father in his hand, did not in the least feel at ease. (1—9).

Once on a time, when Parasurama with his brothers had gone to the forest from the hermitage,—the sons of Kartavirjarjuna being desirous of avenging themselves for the murder of their father, found a favourable opportunity and

came to the hermitage. They having had so made up their mind to perpetrate that sinful act, saw the virtuous Muni, who had brought his mental faculties to a focus (in a state of Samadhi), in the house wherein was burning the sacrificial fire, and they killed him. Although Renuka, the wife of Jamadagni (the mother of Parasurama), plaintively prayed for the life of the Muni, those sons of Kartavirjarjuna, who were most cruel and as it were the worst of the Kshatriyas, cut off and carried the head of Jamadagni. Then Renuka, the mother of Parasurama, cast down with sorrow and bereavement, and she began to cry loudly by uttering "Ah my child ! Rama ! Oh Rama ! ."

Parasurama having heard from a distance the said bewailing of his mother, hastened to the hermitage and saw his father killed. The sons of Jamadagni who were distracted with grief, anger, vindictiveness, sorrow, and bereavement began to bewail as follows:—

"Oh father ! Oh ascetic ! Oh virtuous ! leaving us behind thou hast gone to Heaven."

Parasurama having thus bewailed, placed the body of his father near that of his brothers and took up the axe and made up his mind to entirely extirpate the race of Kshatriyas.

Oh king ! the said Parasurama having gone to Mahismati-puri, of which the beauty was already destroyed for the sin of killing the Brahmana (Jamadagni Muni), built up a high mountain at the centre of the city with the heads of the sons of king Kartavirjarjuna. The powerful Parasurama caused a river to flow with blood, which aroused fear unto the heart of those who were enemical to the Brahmanas. Taking the occasion of the murder of his father which brought evil upon the Kshatriyas, Parasurama made the earth devoid of the Kshatriyas three into seven times; and he caused nine lakes of blood to exit at the holy place called *Samanta Panchaka*.

(10—19).

Then Parasurama bringing the head of his father in contact

with the body and spreading the same on *Kusa* grass, worshipped the God Narayana, the universal soul pervading all the gods. In that sacrifice he made gift of the western quarters to the priest reciting the prayers from the *Rig Veda*; the southern quarters to the priest worshipping the Brahma; the eastern quarters to the priest reciting mantras from the *Yajur Veda*; the northern quarters to the priest chanting the *Shaman* verses; other quarters to other priests; the central place to Kasyapa; the country called Arjyavarta to the adviser, and the other lands to the moderators. Then his sins getting expiated after performance in the great river Saraswati other supplementary sacrifice bathing to atone for the defects in the principal one, Parasurama looked as resplendant as the cloudless Sun.

The said Jamadagni Muni, having been worshipped by Parasurama, regained animation his body existing, as it were in the recollection and became the seventh saint in the constellation of the seven saints.

O king ! the adorable lotus-eyed Parasurama, the son of Jamadagni, also will, in the next grand period of destruction and creation, promulgate the Vedas. The said Parasurama who has thrown aside the royal staff, whose intelligence is tranquil and whose character is being sung by the Sidhwas, Gandharvas, and Charanas, is still living on the mount Mohendra.

The Reverend Lord Sri Hari, who is the soul of the Universe, having incarnated Himself in the race of the Bhrigus, killed many times over the Kshatriyas to remove the great weight of sin of this earth.

To Gadhi was born the very powerful Viswamitra who resembled the blazing purifier fire, who getting over Kshatriyahood by asceticism attained the spirit of Brahma. O king ! Viswamitra had one hundred sons. Although the second of these was named Madhutchhanda, yet they all were called Madhutchhandas. (20—29).

Now, the said Viswamitra having accepted Sunasera, the

son of Ajigarta of the race of Bhrigus as his son, and naming him Devarata, spoke to his sons "look upon this Devarata as your elder brother." The said sacrificial being Sunasefa being sold on the occasion of the Yajna of Harishchandra to be slaughtered at the sacrifice freed himself from the fetters by praying unto Prajesha and other gods. The said ascetic Sunasefa of the race of Bhrigu, being presented by the gods at the sacrifice of the gods came to be called Devarata in the line of Gadhi.

The senior Madhutchhandas, that is the natural sons of Viswamitra did not consider that (the looking upon Devarata as their elder brother, as directed by their father) good. Thereat the Muni Viswamitra got offended and cursed them saying:—"O the wicked ones! be ye fallen."

Thereupon Madhutchhanda with his other brothers said:—"which of us thou decidest to be the eldest, we shall accept him as such." Then, Sunasefa who was well-versed in mantras was made the eldest; and they then said:—"We all of us will be your younger brothers."

Then Viswamitra addressed his sons as follows:—"Let sons be born unto ye all, inasmuch as ye have obeyed me and made me father of children." O the Kusikas ! this child Devarata belongs to your race, inasmuch as he has been made my son. He had eight other sons, viz Harita, Jaya' Kratuman and others.

The race of Kausika was thus rendered different by Viswamitra; some of them being cursed, and some acquiring different families. Now the said fact of Devarata acquiring seniority is considered the cause of that incident, that is the Kausika race being variously subdivided. (30—37).

CHAPTER XVII.

THE ACCOUNT OF AYU'S FAMILY.

The auspicious Sukdeva said:—O thou king of kings ! that son of king Pururaba, who was called Ayu, had five sons such as the powerful Nahusha, Kshatrabridhya, Raji, Rabha and Anena.

O the lord of kings ! do you now listen to the descendant of Kshatrabridhya. Suhotra was the son of Kshatrabridhya. This Suhotra had three sons who were named Kasya, Kusa and Gritsamada. Unto Gritsamada was born Sunaka and to him was born Saunika, the ascetic who belonged to the section called Babhrika.

Kasi was the son of Kasya, and his son was Rashtra, to whom was born Dirghatama. To Dirghatama was born Dhanwantari who discovered the system of medical treatment known as Ayurveda. The said Dhanwantari is receiver of the offerings at Yajnas and the very thought of whom cures all diseases. His (Dhanwantari's) son was named Ketuman, to whom was born Bhimaratha. Unto Bhimaratha was born Dibadasha, to whom a son was born and he was named Pratardana. The said Pratardana is also known as Prartin, Satrujit, Batsa, Ritadhwaja, and Kubalayaswa. To Pratardana was born Dyuman, and to him was born Alarka and other sons.

Oh king ! no youthful king except Alarka ruled over the earth for a period extending over sixty-six thousand years. (1—7).

To that Alarka was born a king known as Santati. To Santati was born Sunita and to him was born Niketan. The son of Niketan was named Dharmaketu, and to him was born Satyaketu. To Satyaketu was born Dhristaketu, and to him Sukumara. The son of Sukumara was named Bitihotra to whom was born Bharga and to him was born Bhargabhumi. Oh king ! these kings are of the line of Kasi and they are therefore incorporated as the descendants of Kshatrabridhya.

The son of Rabha was Rabhasha, whose son was Gambhira, to whom was born Akriya. The son of Akriya is Brahmavid

Now, listen to the descendants of Anena. To Anena was born Suddha, and to him Suchi, to whom was born Chitrakusa who was the charioteer of *Dharma*. Unto Chitrakusa was born Santaraja, who was wise and master of his passions. O king! Raji had immensely powerful one hundred sons. (8—12).

Once this Raji, as requested by the celestials, killed the Danavas and delivered possession of celestial region unto the king of the celestials, Indra. Thereupon, Indra again offered the celestial kingdom unto Rachi to rule, as the king of celestials was afraid of the enemies such as Prahlada and others. When after the death of Raji, Mahendra asked his (Raji's) sons to release the celestial region in his favour,—they (the sons of Raji) did not return the kingdom unto him; rather the sons of Raji began to enjoy even the portions of sacrifices as being the rulers of Heaven.

Thereupon the preceptor of the celestials, Vrihaspati began a *Homa* (sacrifice in fire) known as *Abhichara* with a view to change the course of mind of the sons of Raji. As a result of that sacrifice, the sons of Raji deviated from the path of piety. Having being thus morally weakened they were then killed by Indra, and none was left of them. 1

The grandson of Kshatrabridhya was named Kusa. This Kusa had a son named Prati, to whom was born Sanjaya. To Sanjaya was born Jaya, to him was born king Harjyavala. The son of Harjyavala was named Sahadeva, whose son was Heena, to whom was born Jayasena. The son of Jayasena was named Sankriti, to whom was born Jaya, who was devotedly attached to the race of Kshatriyas; and these are the kings of the race of Kshatrabridhya.

Now, O King Parikshit, listen thee to the race of Nahusha. (13—17)*

CHAPTER XVIII.

THE ACCOUNT OF KING JAJATI.

The auspicious Sukadeva said :—The king Nahusha had six sons named Jati, Jajati, Sarjati, Ayati, Biyati and Kriti, such as the corporeal beings have six senses.

Jati, who was conscious of the consequences of worldly possessions did not desire to have the kingdom given unto him by his father ; because, he thought, therein on the throne, people fails to realise the real state of self-consciousness.

✓The king Nahusha having been dethroned by the twice born ones, Agastya and others, on account of the king's misdeemeanor towards the wife of Indra, and on his having been converted into a serpent, Jajati became the king. Thereupon, king Jajati directed his four younger brothers to rule respectively over the four quarters, and himself marrying the daughter (Devajani) of Sukracharyya, the preceptor of the Asuras and also the daughter (Sarmistha) of Daitya king Vrishaparba, protected the Earth.

Then the auspicious king Parikshit asked :—“O Brahman ! the adorable Sukracharyya was the ascetic Brahman, whereas the king Jajati, the son of king Nahusha was a Kshatriya. How could, therefore, happen that marriage contrary to caste-order between the Kshatriya and a Brahman ?” (1—5).

The auspicious Sukadeva replied :—Once on a time, the daughter of the king of Danavas (Vrishaparba) Sarmistha, who was rather irascible in temper being followed by one thousand companions and Devajani, the daughter of Sukracharyya the preceptor of the Asuras, was promenading in the pleasure garden of the city, which was full of trees with blooming flowers and with lotus inhabited by harmoniously singing bees. The said lotus-eyed girls coming to a tank, left their cloth on the bank and began to amuse themselves in water-sports.

At that time the Divine Girisha (Siva) with his beloved

wife Bhagavati was passing along that way riding his favourite Bull. On seeing Girisha the girls forthwith left the water and getting on the bank hastened to put on their cloth out of shame. In that busy hustle, out of mistake, Sarmistha put on the cloth of Devajani, the daughter of her spiritual preceptor (Sukracharyya) believiving that cloth to be her own. Thereat Devajani became angry and spoke to Sarmistha as follows :—

“O ! behold the impropriety of that maid-servant (Sarmistha) ! She has put on the cloth to be worn by us, as the bitch partaking of the clarified butter meant for a sacrifice. The Brahmanas who have created this Universe by asceticism ; who have sprung up from the mouth of the Ultimate Being ; who possess in this world the spirit of the *Brahman* ; who have shown the world the blessed path of the Vedas ; who are being worshipped by the gods who are the lords of beings, and even by the Bhagawan Vishnu who is the soul of the Universe ; among them, Brahmanas, we belong to the line of illustrious Bhṛigu. Her father, who is an Asura, is our disciple. Though such is the state of things, yet this unchaste girl (Sarmistha) has put on the cloth to be worn by us, like unto the recital of the Vedas by the Sudras.”

Sarmistha having thus rebuked by Devajani, began to heave out deep sighs of anger and biting her lips like the serpent trodden under feet spoke to the daughter of her spiritual preceptor as follows :—

“Oh beggar-girl ! art thou not vainly edifying thyself ignoring thine own acts and conduct ? Dost thou not like the crows look up to our house for thy support and livelihood ?” (6—16).

The anger of Sarmistha did not abate although she rebuked the daughter of her spiritual preceptor with such cross words ; and she (Sarmistha) snatching off her (Devajani’s) cloth, threw her down into a well.

Then Sarmistha having come home, Jajati accidentally came

a hunting there and feeling thirsty went up to the well and saw her (Devajani) in it. The kind-hearted king then gave his own scarf to her who was naked and got her out of the well by holding her palms by his own.

The daughter of Sukracharyya (Devajani) spoke to the warrior king (Jajati) in words steeped in genuine love. She said, "Oh the conqueror of realms ! Oh king ! thou hast accepted my palms ; none else shall ever be allowed to possess the same. Oh warrior ! this our connexion has been ordained by the providence, and not brought about by man ; inasmuch as I who was being drowned in the well have thus accidentally met with thee. Oh the strong armed ! I will not be married with any Brahman on account of the curse of Kacha (the son of Vrihaspati) whom I, in days gone by, cursed."

Thereupon, king Jajati, finding his heart attracted by Devajani, accepted her proposal, as being ordained by providentially destined, although it was undesirable in not being consistent with the order of the *Sastras* (Spiritual or religious texts). So king Jajati gave his consent to Devajani, and left the place.

The warrior king having gone away, Devajani, who was shedding tears there, related with tears in her eyes unto her father (Sukracharyya) all that was said and done by Sarmistha. On hearing the narration of Devajani, the illustrious Kalya (Sukracharyya) became sorry and went with his daughter out of the city, disparaging priesthood and praising even the life of a gleaner.

Then Asura king Vrishaparba (the father of Sarmistha) knowing that the preceptor Sukracharyya was going out of the city to get redress from the gods of the wrong done to his daughter, hastily went to him and prostrated himself to the feet of the spiritual preceptor on the way and propitiated the Brahmana by bowing down unto his feet.

Thereupon the adorable Brahmana of the illustrious race of Bhrigu (Sukracharyya), whose anger by that time was

half abated, said to his disciple (Vrishaparba) :—“Oh King ! minister to the wishes of my daughter,—I am incapable of forsaking her.”

The said Asura king remaining awaiting the desire of Devajani,—the daughter of the Brahmana, spoke out her mind in these words :—“Sarmistha, your daughter, is to follow me with her companions wherever I may go on being married by my father.”

In respect to the wishes of Devajani, Sarmistha together with her thousand companions having been given by her father,—Vrishaparba, who perceived his own danger and the possibility of Sukracharyya’s success on that account,—began to serve Devajani like Servant-maids. (17—29).

The illustrious Ushana (Sukracharyya) having given in marriage his daughter, Devajani, with Sarmistha and her companions to king Jajati, spoke to him as follows :—“Oh King ! do never take this Sarmistha as thy bed-mate.”

Oh King ! once on a time, finding Devajani pregnant, Sarmistha at her menstruation period had privately requested the said husband of her companion (King Jajati) to have sexual intercourse with her to get her children. Having been thus requested, the said king Jajati, who was conversant with Dharma, for sexual intercourse by Sarmistha, who was a King’s daughter, and considering it to be a pious act, had acceded to the request as being willed by God, although he recollects the words of Sukracharyya. By the same king Jajati, Devajani was delivered of two sons named Jadū and Turbashu ; and the daughter of Vrishaparba of three sons known as Drujho, Anoo and Puru.

The proud Devajani coming to know the fact of the Asura-girl Sarmistha having conceived through the agency of her husband, went to her father’s house in vehement anger. Thereupon, the passionate king Jajati followed his beloved wife in trying to please her and in this he even caught hold of her feet asking for her forgiveness.

On hearing from his daughter all that about king Jajati Sukracharyya became very angry and addressed the king saying :—“Oh thou lier ! and given to women ! Oh the wicked one ! as to the consequence of neglecting my words,—be thou overtaken by decrepitude of old age (*Jara*) which disfigures human beings.”

Having been cursed as aforesaid the king Jajati said to Sukracharyya as follows :—“Oh Brahman ! I have not yet been satisfied as to the gratification of sexual pleasures with your daughter.”

Then the merciful Sukracharyya said :—“If any body takes upon him thy decrepitude at the exchange of his youth, then of course thou shalt have youth and have sexual gratification to your heart’s delight.”

Thus having the means of getting over decrepitude, the king Jajati then thus spoke unto his eldest son Jadu, “Oh my child Jadu ! do you accept this my decrepitude, and give unto me thy youth. Oh child ! this my decrepitude caused by thy maternal grand-father has stood as a bar to my getting satisfied with worldly enjoyments. Let me enjoy myself for some time by having in exchange thy youth.”

Jadu said:—“I do not like to live in the decrepitude that has overtaken you in the middle of your life. People cannot practise self-denial without having enjoyed the worldly pleasures first.”

Oh thou of the race of Bharata ! having then being requested by his father (king Jajati) to accept his decrepitude,—Turashu, Druhu and Anoo,—who were not virtuous and who considered youth, which is transient, to be eternal,—refused to accede to the request of their father.

Then king Jajati said to his youngest son Puru who was very pious, “Oh child ! thou shouldst not disappoint me as your elder brothers have done.” (30—42).

The auspicious Puru replied:—“Oh the lord of human beings ! what man in this world is capable of repaying the

debt of gratitude due to his father whose portion he is and by whose grace he attains even the Almighty God ? He, who acts up to the innermost desire of his father, is the best of sons; he who carries out the orders of his father, is next to that in merit ; and he who disobeys the orders of his father is worst, refractory and like the excretion of his father.” After having said this Puru gladly accepted the decripitude of his father ; and the said king Jajati also again began to enjoy the earthly pleasures as before.

The king Jajati, the lord of the seven island comprising the Earth, began to rule his subjects as though he were their father, and gratified the desires of his senses, the powers of which did not relax. Devajani, the king’s darling also every day heightened his pleasures in privacy, by heart, by word, by body and otherwise. The said king worshipped Lord Sri Hari, the Lord of Sacrifices and who pervades all the gods ; by performing various sacrifices and profuse gifts.

The powerful king Jajati, who renounced all his desires in time, worshipped Narayana who dwells in the heart, who is indivisible, in whom this universe involves as the illusions in dream and clouds in the sky,—by placing Him firmly in the heart of his hearts. The king of kings Jajati had not the satisfaction of heart although he worshipped the Supreme Deity with his six senses including the mind for thousands of years. (43—51).

CHAPTER XIX.

KING JAJATI ATTAINS TO EMANCIPATION.

The auspicious Sukadeva said :—The said king Jajati thus having enjoyed the worldly pleasures of life for a long time,—then came to feel his degeneration occasioned by his long subjection to his wife ; and losing gradually all love and enchantment for worldly pleasures, narrated to his wife Devajani the following story :—

“Oh the daughter of a Bhargava ! listen to the story of one who acted like me and whose fate is deplored by the wise ones living in the forests.”

The story runs thus :—In the forest, a goat while in search after an object dear to him, saw a she-goat down in a well on account of her evil deeds. The passionate he-goat thinking of the means to get her out prepared a flight of steps reaching to the bottom of the well by digging earth with his horns. Then the beautiful she-goat getting out of the well had desired him for her husband. Then that he-goat having accepted the said she-goat as his consort and on finding the goat-couple in such enjoyment of sexual pleasures,—the other she-goats of the locality which were anxiously desiring sexual connections and were greatly passionate, proposed to the he-goat, who was a plump bearded and expert in the art of sexual intercourse, capable of coition and possessing great venereal strength. The said he-goat, which was capable of gratifying the sexual desires of the whole lot of the she-goats, forgot himself as though he were possessed by the god of Passion. The she-goat which had got out of the well, could not bear to see the he-goat having sexual intercourse with the other she-goats which were more handsome. The said she-goat being grieved at heart forsook her husband, as being wicked, passionate, fickle in love, outwardly loving, and given to sexual gratifications. The said goat which was however subject to his wife, also felt aggrieved for her

separation and followed on the way of the she-goat with a murmuring noise with a view to please the she-goat, but she turned deaf ears to him.

Now, one Brahmana who was the protector of the she-goat cut off in anger on the complaint from the she-goat the hanging pair of testicles of the goat. But, again, the said Brahmana who knew the remedy rejoined the testicles to the inguinal region of the goat for the purpose of the sexual gratification of his ward, the she-goat. (1—10).

O gentle lady ! the goat also, who regained his sexual powers, passed a long time in enjoying intercourse with the she-goat whom he saved from the well, but even then he is not yet satisfied with having sexual gratifications.

O thou beautiful lady ! myself miserable in the like manner and being oppressed by my love for thee and having been fascinated by thine enchantments, I have failed to know myself. Because, on this earth, the desires of the people whose hearts have been animated with passion, do not get any satisfaction from paddy, barley, gold, animals and women. Sexual desires never get satiated by enjoyment, but on the contrary it increases by such enjoyments ; as the flames of fire increases with being offered clarified butter in oblation. (11—14)

But when they succeed in not making any difference in their dealings with different creation, when they are indifferent to pleasure and pain ; it is then that people find happiness around.

One must not keep the company of even his mother, sister or daughter in privacy, because passions getting impetus disturb even the learned. In full enjoyment of earthly objects, I have completed a thousand years, and yet there has been no satisfaction, still there is hankering after them. That is why I have been, having renounced these earthly objects and concentrating my heart unto the *Brahman*, and being indifferent to pleasure and pain, and having liberated the self, passing my life with the wild animals, He who knows the Ego, knows the world to be, the cause of self-destruction ; and he beloving what is seen and,

heard to be transient does not get inclined to enjoy them. (15—20).

The said king Jajati, the son of Nahusha, having said this to his wife, made over his youth to his son Puru, and after having renounced all desires accepted back his own decrepitude. He then made Drudjhu lord over the south-western quarters ; Jadu that of the South ; Turbashu that of the west ; and Anoo that of the East. And he repaired to the forest after having made over the Emperor's crown to Puru, who deserved the wealth of the whole universe, and made the elder brothers subject to him.

The said king Jajati had renounced in a moment the six senses which are enjoyed in the enjoyment of earthly objects for a great many years as the twice-born (birds) leave the nest as soon as they are fledged.

Then the said king Jajati being liberated from all connections, getting emancipated from the influence of the three-fold qualities (*Satiwa, Rajas, and Tamas*) by virtue of self-introspection, having placed his unflinching concentration in the Most Supreme, Purest Vasudeva, who is *Super-Brahman*, attained to the state of *Brahman*. (21—25).

Devajani having heard this story considered the same to be meant for the emancipation of her soul, although the story was told jocosely, and as the outcome of the disappointment in the relation between men and women.

O lord ! the said Bhargavi Devajani considered the companionship with the dear ones who are devoted to God as illusive as the conduct of those who frequent the grog-shop ; and considering everything as unreal as dream, severed all earthly ties, and gave up her body. After having concentrated her mind firmly to Sri Krishna, Devajani gave up her body while uttering the following verse :—

“I salute unto Thee, O Vasudeva, the Omniscient, the abode of all created beings, the peaceful, the great Bhagawan.” (26—30).

CHAPTER XX.

THE ACCOUNT OF PURU'S FAMILY.

The auspicious Sukadeva said :—O Bharata ! I will now relate unto thee the account of the line of Puru, whereto thou belonest, and whereto sprung up the family of many an ascetic-king and Brahmana.

Unto king Puru was born Janamejaya, and to him Prachinwan, whose son was Prabira, to whom was born Manushya, and to him was born Charupada. To that Charupada was born a son by the name of Sudyu, to whom was born Bahugaba, and to him was born Sanjati, and his son was Ahanjati, and his son was known as Randraswa.

The ten sons begotten by Randraswa on his wife Ahritachi, who was an Apsara, are known as Ritaya, Kaksheyu, Sthandileyu, Kriteyu, Jaleyu, Sannateyu, Dharmeyu, Satyeu, Vrateyu and Vaneyu. These ten sons were what the ten senses are to the Supreme Soul of the Universe.

Rantinabha was born unto Riteyu. O king ! Rantinabha had three sons named Sumati, Dhruba and Apratiratha. Kanwa was the son of Apratiratha, whose son was Medhatithi and from him sprung the twice-born such as Praskanna and others. O king ! Sumati was the eldest son of Rantinabha. The son of Sumati was Rebhi, and his son was Duhsmanta.

Once on a time king Dushmanta had entered the forest on a hunting excursion and came across the hermitage of Maharshi Kanna, There he met a damsel, as though an incarnation of the goddess Lakshmi, who was there, so to say, illuminating all around her with her effulgence ; and the king instantaneously got enchanted.

Gladdened at her sight the king was relieved of all weariness, and being followed by a few soldiers, king

Dushmanta spoke to that best of women, Sakuntala. Smiling and animated by sexual desires the king asked in sweet words as follows :—

“ O thou lotus-eyed ! who art thou ? whose daughter art thou and what is thy motive in staying in this forest devoid as it is of human elements ? O thou possessing charming waist ! the heart of the sons of Purus never delights in sinful acts ; and I infer therefore that thou art the daughter of a Kshatriya. (1—12).

The auspicious Sakuntala said :—“O king ! I am the daughter of Viswamitra, left in this forest by Menaka. The adorable Maharshi Kanna knows this. O warrior ! what may we do unto thee ? Oh the lotus-eyed ! take thy seat please, and accept our worship. Here is *Nibara* rice, and you may eat ; and if thou so desirest, you may stay here.”

Then king Dushmanta said :—“O thou possessing beautiful eye-brows ! this befits those born in the line of illustrious Kusika, which line thou belongest : the princes do, of course, choose their like husbands.”

Thereupon, Sakuntala having expressed her consent, the king Dushmanta, who was aware of the local customs of the time, married Sakuntala according to the system of Gandharva-marriage as is enjoined by Dharma Sastras.

The ascetic king Dushmanta, whose semen was unfailing, placed his seminal fluid in the queen Sakuntala and returned to his capital. In course of time Sakuntala was delivered of a son. Maharshi Kanna performed in that forest the necessary rites about the newly-born boy. The said boy used to play with lions forcibly caught by him. (13—18).

Sakuntala, the best of those having captivating beauty, went to her husband (Dushmanta) with that boy who was the incarnation of a portion of Lord Sri Hari, invincible and powerful. The king Dushmanta could not recognise his wife and son and did not, therefore, accept them as such. When the king did not accept his wife and son who were blameless,—

there was the following voice in the air for the audience consisting of all the created beings :—

“Oh Dushmanta ! the mother is simply the receptacle. The child belongs unto the father by whom he is begotten. Oh king ! support this thy son and do not insult Sakuntala ! Oh God in man ! the son saves him, who discharges his seminal fluid, from the clasp of Yama. Thou wert truly the progenitor of the conception, and Sakuntala has given out the truth.”
(19—22).

Thereafter the said king Dushmanta had accepted Sakuntala as his wife and that boy as his son. After the death of his father (Dushmanta) that well-renowned Bharata became Emperor. This Bharata was an incarnation of Lord Sri Hari. On this Earth, the glories of him who was the incarnation of Hari, is chanted. There was the mark of discus on his right palm and that of the blossom of lotus on his feet.

Having ascended the imperial throne, Emperor Bharata had performed a sacrifice on the bank of the Ganges with great presentation, and with five times fifty sacrificial horses. The powerful king having made the son of Mamata, the illustrious Bharadwaja, the priest, had performed a sacrifice with seven and eighty sacrificial horses on the bank of river Jumna and presented a large quantity of wealth. Emperor Bharata, the son of Dushmanta had sacredly maintained fire and to fetch that the Brahmanas divided amongst themselves so many as 13084 cows each. Bharata, the son of Dushmanta surprised the kings by tying for sacrificial purposes thirty-three hundred horses. He surpassed the wealth of even the gods because he had obtained the favour of Lord Sri Hari. He gave away in some sacrificial performances, fourteen millions of black elephants with white task, these animals having been covered with gold. The glorious acts of Bharata were never capable of being done before by other kings. They never could do it, nor will they ever do it, as it is impossible to reach the heaven with one's stretch of hands. During his world conquering expedition,

he defeated the Kirtis, Hunas, Yabanas, Poundras, Kankas, Khasas, Sakas and the other non-Brahmanical and unholy kings. In ancient times, the Asuras having defeated the gods, sent the celestial damsels to the antipodes (Rasatalas). This powerful king Bharata regained them with other human beings. (23—31).

In heaven and on earth all the subjects of Emperor Bharata had all their desires satisfied. The Emperor sent out his armies on all directions for twenty-seven thousand years. The said Emperor then renounced his empire, sovereign wealth, undiminished army and his soul as being unsubstantial and transitory.

Oh king ! The Emperor Bharata had three suitable wives who came of the country called Bidarbha. These wives afraid of being given up by their husband (Bharata) used to kill such of their sons who had no resemblance to their father. The progenies of Emperor Bharata going thus to be extirpated,—that Emperor worshipped for the purpose of getting issues born unto him and being propitiated by his worship the deity Maruta gave unto him a son named Bharadwaja. The incident that led to the boy being called Bharadwaja was as follows :—

When Vrihaspati attempted at having sexual intercourse with Mamata, his brother's wife, who was then pregnant,—then he was prevented by the foetus from so doing and so cursing the foetus, Vrihaspati discharged his seminal fluid.

Thereupon being afraid of being forsaken by her husband as being unchaste, and being therefore desirous of giving up the child,—Mamata had thus sung a verse to explain the child's name by the gods.

The gods said :—“Oh fool ! nurse and support this doubly-born child.”

Mamata said :—“Oh Vrihaspati ! do you bring up this doubly born child.”

The father and mother (Vrihaspati and Mamata) having

gone away thus contending amongst each other,—the said child was named Bharadwaja.

Although thus directed by the gods, Mamata threw away the child born of her, considering it to have been illegitimately born. The Marutas reared up that child, and gave away this child (Bharadwaja) unto the Emperor Bharata when his line was going to be extirpated. (32—39).

CHAPTER XXI.

DESCRIPTION OF THE LIFE AND ACTIONS OF RANTIDEVA AND AJAMIRHA ETC.

The auspicious Sukadeva said :—O thou descendant of Pandu ! the son of Vitatha (Bharadwaja) was Manyu ; and unto Manyu were born five sons named Vrihadkshatra, Jaya, Mahavirjya, Nara and Garga. Sankriti was the son of Nara. Guru and Rantideva were the sons of Sankriti. O king ! the glories of Rantideva are sung in this world as in the other. His wealth was always given away. Even himself remaining hungry he used to give away whatever was received by him. Having given away all, and even without taking water, with his family members all hungry, he passed so many as forty-eight days.

On the morning of the forty-ninth day there came cakes of unleavened bread, clarified butter, curdled milk and water, and reached the hands of the king Rantideva who was then shaking with hunger and thirst and whose relations were miserable with hunger, there arrived before him a Brahmana guest who was desirous of taking food. Rantideva, who was visualising Lord Sri Hari all around, divided that food with great reverence and attention, and made a portion of it over to the guest, the Brahmana. The said Brahmana guest went away after having taken his portions. Then just as the said

king was being ready to partake of the food for his share, another guest came for food. Then the king meditating Lord Sri Hari in his mind divided that food and gave it over to the guest who was a Sudra. (1—7).

The said Sudra guest having gone away, there came to him another guest followed by a number of dogs, and that master of dogs addressed king Rantideva saying, "Oh king ! give me food as also to these my followers, as we are all very hungry." Thereupon the said king with much respect and attention gave away the remaining food to those dogs and their master and saluted him. Then a *Chandala* (a person belonging to the lowest order of the Hindus) came up before the king, for whom there remained then drinking water which could quench the thirst of one man only. The chandala said :—"Oh king ! I am verily tired. Give water unto this thirsty who is unholy." The king having heard his plaintive voice and of his excessive weariness, felt compassionate and uttered the following words full of nectar as it were :—

"I do not desire from God for the emancipation of soul followed by the eight-fold richness, or the final emancipation of soul ; but I desire that may I suffer the miseries of various corporeal beings as though living in them, so that they may become free from all misery. By giving the drink to the unfortunate being who desires to live, all my hunger, thirst, weariness, exhaustion, weakness, dullness, bereavement, melancholy and illusion will be removed."

By saying as above, the naturally kind-hearted patient king, although himself dying of thirst, gave the drinking water to the Chandala.. The lords of the universe, the givers to the desirous their desire, the illusions created by Vishnu appeared before king Rantideva to test his patience and faith,—and after having been convinced of his uncommon patience, the Gods cast off their illusory appearances in the form of the Brahmana, Sudra, Chandala and dogs etc. and appeared before the king in their real form of Brahma and other Gods. (8—15).

But the king Rantideva was devoid of all desires and attachment, and having saluted those deities, centred his mind with unflinching devotion in the eternal Lord Vasudeva.

Oh king ! before that king Rantideva, who had no other desire and who had centred his mind in God, the illusions vanished away as dreams ; and by the influence of his companionship, the followers of Rantideva all became saints devoted unto Narayana.

Unto Garga was born Shivi ; and to him was born Gargya. Even though he was born in the race of a Kshatriya, he attained *Brahman* and became a Brahmana.

To Mahavirjya was born Duritakshaya. His three sons were Aruni, Kabi, and Pushkararuni, who all attained Brahmanhood in this world.

Hasti was the son of Vrihatkshatra, who built the city of Hastinapur, Ajamirha, Dwimirah, and Purumirah were the three sons of Hasti. The twice-born, such as Prigamedha and others sprang from the line of Ajamirah, who had another son called Vrihadishu, and his son was Vrihaddhanu, whose son was Jayadratha. His son was Vishada, and to him was born Syenajit, whose sons were Ruchiraswa, Drirhahanu, Kaswa and Batsa. Para was the son of Ruchiraswa, and his son was Prithusena, Neepa was the other son of Para. This Neepa had one hundred sons ; and it was Neepa who had begotten Brahmadatta on Kritya, the daughter of Suka.

This Brahmadatta was a Yogin. He begot on his wife Gabi a son by the name of Bishwaksena, and he wrote the *Yoga Sutra* at the direction of Jaigishabya. Udakshena was born unto him, and his son was Bhallata. These all belong to the line of Vrihadishu. (16--21).

Jabinara was born unto Dwimirah, and his son is known as Kritiman ; and his son was named Satyadhriti, whose son was Drirhanemi, and his son was Suparsa. Sumati was the son of Suparsa, and his son was Sannatiman.

Kriti, the son of Sannatiman, having learnt asceticism

from Hiranyanabha, divided and taught the six Samhitas of Prachya-Shama. The son of Kriti was Ugrayudha, to whom was born Kshemi, whose son was Subira and his son was Ripunjaya. Bahuratha was the son of Ripunjaya ; and his son was Purumirha, who was childless.

Ajamirha had, by his wife Nalini, a son by the name of Neela, whose son was Santi. Susanti was the son of Santi, and unto him was born Puruja, whose son was Arka. Arka's son was Bharmyaswa. This Bharmyaswa had five sons who were named Mudgala, Jabinara, Vrihadaswa, Kampilla and Sanjaya. Once this Bharmyaswa said :—“My five sons are capable of protecting the purity of five different things, and hence they acquired the appellation of Panchala.”

From Mudgala, the eldest son of Bharmyaswa, originated the line of Brahmanas who were celebrated as Maudgallya. Unto this Mudgala were born the twin children, of whom Dibadasa was male, and Ahalya was female. On this Ahalya, did the illustrious Gotama begot Satananda. Satyadhriti was the son of Satananda, and he was well-versed in the art of bow and arrows. His son was Saradwan, whose semen got discharged at the sight of Urbasi, and fell on the woods, from which was born twin children. King Santanu while in a hunting excursion came across these twin children, and out of compassion (*Kripa*) took them to his capital. Of these twin children, the male child was called Kripa, and the female Kripi, who was married to the celebrated Dronacharyya. (22—36).

CHAPTER XXII.

THE ACCOUNTS OF JARASANDHA, JUDHISTHIRA AND DURYODHANA ETC.

The auspicious Sukadeva said :—O king ! Mitrayu was the son of Divadasha. The son of Mitrayu was Chyabana, to whom was born Sudasha, and his son was Sahadeva. The son of Sahadeva was Somaka. This Somaka had one hundred sons, of whom Jantu was the eldest and Prishat the youngest. Unto this Prishat was born Drupada, who was possessed of all the riches. A daughter named Draupadi was born unto Drupada and unto whom were born sons also such as Dhristadyumna and others. Dhristaketu was the son of Dhristadyumna. They all belonged to the line of Bharmasya, and as such Panchala.

Ajamirha had another son, who went by the name of Riksha. A son was born unto Riksha, and he was named Sambarana. This Sambarana begot on Tapati, the daughter of the Sun, a son named Kuru, the lord of Kurukshetra.

This Kuru had four sons namely, Parikshit, Sudhanu, Janhu and Nishadha. Unto Sudhanu was born Suhotra, whose son was Chyabana, and unto him was born Kriti. The son of Kriti was Uparichara Vasu ; and to him were born Children headed by Vrihadratha and others such as Kusamba, Matsya, Pratyagra, and Chedipa. They all were kings of the country known as Chedi. (1—6).

Unto Vrihadratha was born Kushagra, and his son was Rishabha, and unto him was born Satyahita, and his son was Pushpavan, whose son was Jahu.

The said Vrihadratha begot on his other wife the halves of a child. The two halves of the child were thrown away by their mother. Thereafter those two parts of the child being playfully joined together by a Rakshashi named Jara uttering

the following words, "live," "live,"—a male child came to live and he was, therefore, named Jarasandha.

Unto Jarasandha was born Sahadeva, whose son was Somapi and he had a son named Srutasrava.

Parikshit, the son of Kuru, was childless. The son of Janhu, the son of Kuru, was Suratha. His son was Vidoratha, and to him was born Sarbabhauma. The son of Sarbabhauma was named Jayasena, whose son was Radhika, whose son was Ajutaiyu. Akrodrhana was the son of Ajutaiyu, and to him was born Devatithi. Riksha was the son of Devatithi, and unto him was born Dilipa, and his son was Pratipa.

Pratipa had three sons, who were named as Devapi, Santanu and Balhika. Devapi repaired into forest forsaking the kingdom of his father ; and thus Santanu became the king. In the privious life he (Santanu) was named Mahabhissha. Whomever he (Santanu) would touch with his hands he would get youth and peace. On account of these deeds, he was called Santanu.

When for a period of twelve years, the god of rain did not rain over his (Santanu's) kingdom, that king enquired of the Brahmanas the causes that led to that draught.

The Brahmanas then said :—"Aggressor as thou art, thou art guilty of ascending the throne before thy elder brother, Devapi. Give unto thy elder brother the kingdom without delay for the welfare of thy kingdom and the people." (7-15)

Having been thus told by the Brahmanas, Santanu then approached his elder brother, Devapi, and requested him to become king by narrating unto him the duties of a born-king. But the said Devapi (the elder brother of Santanu) having spoken about the Vedas in disparaging terms, having been deemed to become fallen from his order,—was not fit to be the king. And thus it was that ultimately Santanu became the king and the god of rains rained thence forward over the kingdom.

On the other hand, the said Devapi remained living in a village named Kalapa, and there he is said to be practising

asceticism. When the Soma-race (*Chandra-vansa*) will be extinct at the end of *Kali Juga*,—this Devapi will be reviving the *Chandra-vansa* at the advent of *Satya Juga* (again.)

Somadatta was the son of Balhika (the son of Pratipa), and his sons were named Bhuri, Bhurisrava and Shala.

Santanu begot on *Ganga* (the Ganges personified) a son named Bhishma, who was conversant with the knowledge of the self (Ego), and he was deemed to be the best of those knowing all the *Dharmas*. He was greatly devoted to God and the learned ones, and he was the foremost of the warriors. He was such a warrior of the very high order that he pleased in war even Parashurama. Unto Santanu were also born two sons by the name of Chitrangada and Bichitravirjya, by his (Santanu's) wife Satyabati known as the daughter of a *Dasha* (and as such she was called *Dashakanya*). This Chitrangada (the son of Santanu) was killed by a Gandharva-king who was also named Chitrangada.

Before the said Dashakanya (Satyabati) had attained her puberty, Maharshi Parashara begot on her, a son named Maharshi Krishna Dwaipayana, who was a portion of Lord Sri Hari. In him, Krishna Dwaipayana, lay the Vodas potentially. From the Divine Krishna Dwaipayana, I (Suка) have learnt this Bhagvata Puranam. The Divine Vadaramaya (Krishna Dwaipayana) discarding his own disciples such as Paila and others, had confided in and taught me, the like son of the father, this secret Purana dealing with all that are Divine.

Bichitravirjya married both Ambika and Ambalika, the two daughters of the king of Benares, who were forcibly carried off from the assembly of their public choice of husbands. Being greatly attached to these two wives, Bichitravirjya was attacked with Pthisis and had succumbed to it, before he had any child.

On the field, that is wife, of Bichitravirjya who died childless,—his brother Vadaramaya, having been requested by

his mother (Satyabati), begot Dhritarashtra, Pandu and Vidura. O king ! Dhritarashtra begot on his wife Gandhari, one hundred sons and a daughter named Dushala. Of the said one hundred sons of Dhritarashtra, Duryodhana was the eldest. (16—26).

Pandu, who was prevented by a curse from having sexual intercourse, had three powerful sons named Judhisthira, Bhima and Arjuna, on his wife Kunti but by *Dharma*, *Baiyu*, and *Indra* respectively. Pandu had another wife named Madri, and on her by Aswinikumaras were born two sons named Nakula and Sahadeva. Draupadi was the wife of all these five Pandavas, and on her the said five brothers begot each a son, who were your ancestors.

Unto Judhisthira was born Pratibindhya ; unto Bhima was born Srutasena ; unto Arjuna was born Srutakeerti ; unto Nakula was born Satanika, and unto Sahadeva was born Srutakarma.

O king ! these five Pandavas (*i.e.* Judhisthira, Bhima, Arjuna, Nakula and Sahadeva) had also other sons on their other wives, Judhisthira begot on Paurabya a son named Devaka ; Bhima begot on Rakshasi Hirimba a son named Ghatatkacha, and on Kali he had a son named Sarvagata, Sahadeva begot on Bijaya, the daughter of mountain, a son named Suhutra. Nakula begot on Karenumiati a son named Naramitra. Then Arjuna begot on Uloopi a son named Iravan, and on the daughter of the King of Manipura, a son named Babhrubahana. Thy father Abhimanyu was begotten by Arjuna on Subhadra. This Abhimanyu was the conqueror of the best of the car-warriors, and you were born of him (Abhimanyu) on Uttara.

O king ! when the descendants of Kuru were on the point of being extirpated by Asswathaman (the son of Drona) with the weapon called Brahmastra, thou wert saved from death and also thou art living through the grace of Lord Sri Krishna. (27—34.)

Oh my child ! You have now four sons named Janamejaya,

Surasena, Bhimasena and Ugrasena. Janamejaya having known that thou art killed by the serpent named Takshaka, will in the vehemence of his anger put in oblation unto sacrificial fire the serpents with a view to extirpate them.

In time, this your son Janamejaya having conquered the whole world will perform a great sacrifice known as Aswamedha Yajna by making Tura (the son of Kalasha) the priest, under whose advice the King Janamejaya would perform other sacrifices also.

O king ! this Janamejaya will have a son named Satanika, who will learn the vedas from Yajnavalka, the military science from Kripacharyya and the knowledge of the religious rites from Saunaka. The son of Satanika will be Sahasranika and his son will be named Aswamedhaja. Unto the said Aswamedhaja will be born Ashima Krishna, and unto him Nemichakra. When Hastinapura will be destroyed by river,—this Nemichakra will live in Kausambi city happily. The son of Nemichakra will be named Upta, and unto him will be born Chitraratha, and unto him Suchiratha, and unto him Bristiman, and unto him Sushena, who was an Emperor.

Unto this Emperor Sushena will be born Sunetha, and unto him Nrichakshu, and unto him Sukhivala, and unto him Pariplaba, and his son will be called Shunaya, and unto him will be born Medhabi. Unto this Medhabi will be born Nripanjaya, unto whom will be born Durva, and unto him Timi, and unto him Vrihadratha, and unto him Sudasha, and to him Satanika, and to him Durdamana, and to him Mahinara, to whom would be born Dandapani. The son of Dandapani will be named Nimi, who will begot Kshemaka.

In *Kali Juga*, the time of Brahmana and Kshatriyas purified by Divine sages will be extended to the King Kshemaka.

Oh king ! I will now describe unto thee, the account of the kings who will rule over Magadha. The son of Jarasandha was named Sahadeva unto whom was born Marjari and unto

him will be born Srutasrava, and unto him Jutaiyu, and unto him will be born Naramitra. Unto Naramitra was born a son named Sunakshatra, and unto him Brihatseva, and unto him Karmajit, and unto him Sutanjaya and unto him Bipra, and unto him Suchi. Unto Suchi will be born Kshema, and unto him Subrata, and unto him Dharmasutra, and unto him Sama. The son of Sama will be Dyumatsena, and unto him Sumati and unto him will be born Subala, and unto him Suneetha, and to him Satyajit, and to him Viswajit. Unto this Viswajit will be born a son named Ripunjaya. These descendants in the line of Vrihadratha will be kings for a thousand years more. (35—40).

CHAPTER XXIII.

THE ACCOUNT OF THE DESCENDANTS OF ANU, DRUHYA,
TURBASHU AND JADU.

The auspicious Sukadeva said :—O king ! three sons were born unto Anu, and they were named Sabhanara, Chakshu and Parekshu. Unto Sabhanara was born Kalanara, and unto him Srinjaya, and unto him Janamejaya, and unto him Mahashala, and unto him Mahamana.

This Mahamana had two sons who were named Ushinara and Titikshu. Ushinara had four sons by the name of Shibi, Bara, Krimi, and Daksha. Shibi, again, had four sons who were named Vrishadarbha, Shubira, Madra and Kekaya.

Rushadratha was the son of Titikshu ; and unto him was born Homa ; and unto him Sutapa ; and unto him Vali. On the field (wife) of this Vali was begotten by Rishi Dirghatama, the kings known as Anga, Banga, Kalinga, Shumbha, Pundra, and Odra. (1—5.)

These six kings founded six kingdoms after their own names in the Eastern country.

Khalapana was born unto Anga ; and unto him was born Dibiratha ; whose son was Dharmaratha ; and unto him Chitraratha, who was childless. He was known as Romapada, and Dasaratha, his companion, gave unto him his own daughter whom Rhisyasringa married.

The gods not having poured down rains for a considerable time in the kingdom of that king Romapada,—as per the direction of that king, public women were sent out to bring Rhisyasringa Muni by deluding him by dance, song, music, embraces, and lascivious deportments. Just on the arrival of that illustrious Muni, heavy shower of rain was poured down. That Muni finding the King Romapada childless, had performed a sacrifice with the purpose of securing sons for the king and gave him issues. Through this sacrifice King Dasaratha also was bestowed with children.

Chaturanga was born unto king Romapada ; and his son was Prithulaksha ; and unto him were born three sons who were named Vrihadratha, Vrihatkarma, and Vriadbhanu. Unto Vrihadratha was born Vrihanmana, and unto him Jayadratha ; and unto him Bijaya ; and unto him Dhriti was born on his wife Sambhuti. The son of Dhriti was named Dhritavrata, and unto him Satkarma ; and unto him Adhiratha. It was this Adhiratha who while playing on the banks of the Ganges, had found the child floating on the dreds thrown by Kunti, who was delivered of that child through her ears before she had attained her puberty. Being childless that he was, the said Adhiratha had adopted that child as his own. This child was named Karna. The son of Karna was named Vrishasena.

The son of Drudjhyu was Babhru, and unto him was born Setu ; unto him was born Arabdha ; and unto him Gandhara ; and unto him Dharma ; whose son was Dhrita. Unto this Dhrita was born a son named Durmada, and unto him Pracheta. The hundred sons of Pracheta became kings in the Northern countries of the *Mlechhas* (*Javanas*).

Banhi was the son of Turbashu ; and unto him was born Bharga ; and unto him Bhanuman ; and his son was named Tribhanu, unto whom was born the noble-minded son Karandhama ; unto him was born Marutta, who was childless, and he, therefore, adopted Dushmanta of the line of Purus as his son. The said Dushmanta, being desirous of kingdom, regained his own line.

O thou, the best of men ! I shall now describe unto thee the line of Jadu, the eldest son of Jajati, a line which was celebrated as the greatly sacred and destroys all the sins of mankind. People get absolved from all sins on hearing of the line of Jadu, wherein was incarnated the Lord of the Universe, Sri Krishna, in the form of a man.

It is said that Jadu had four sons, who were named Sahasrajit, Krostu, Nala and Ripu. The son of Sahasrajit was named Satajit ; and unto him were born three sons named Mahahaya, Renuhaya and Haihaya. Unto Haihaya was born Dharmra ; and unto him Netra ; and unto him Kunti ; and unto him was born Sohanjari ; and unto him Mahishman ; and unto him Bhadrasena. (6—22).

Durmada and Dhanaka were the two sons of Bhadrasena. Unto Dhanaka were born Kritavirjya, Kritagni, Kritavarma, and Kritanja. Arjuna was the son of Kritavirjya and he was the lord of seven islands. This Arjuna learnt Yoga of considerable merit from Maharshi Dattatreya of the portion of Lord Sri Hari ; and certainly no other kings will attain the perfection of the son of Kritavirjya (Arjuna) by the practice of Yajna, charity, asceticism, Yoga, and study of the Vedas. He enjoyed with unabated strength the objects of gratification for the senses for fifty thousand years, and his wealth did not suffer any diminution. Of his one thousand sons, Jayadhwaja, Surasena, Brishabha, Madhu and Urjita were killed in battle. Talajangha, the son of Jayadhwaja, had one hundred sons, who were all, being known as Talajangha, killed by the power of Sagara. Of them the eldest was Bitihotra ; and

Brishni is known as the son of Madhu, and he had one hundred sons.

O king ! from Brishni sprang the line which is also known as Madhava, Brishni and Jadava. The son of Jadu was Krostu, and his son was Brijinaban ; and unto him was born Swahita and his son was Bishadgu, and unto him was born Chitraratha ; and unto him was born Sasabindu who was a great ascetic, the great and highly fortunate, and he was invincible lord of fourteen different marks of invaluable jewels. (23—31).

This king Sasabindu had ten thousand wives ; and he begot on each of the wives one lakh of sons and therefore on his ten thousand wives he had ten thousand lakhs of sons or one hundred crores of sons, all of whom were greatly famous. Of the six of these sons who were famous, Prithursruta had a son named Dharma, and his son was Ushana, who performed one hundred Aswamedha sacrifices. His son was Ruchaka ; and he had five sons by the name of Purujit, Rukma, Rukmeshu, Prithu and Jayamagha. Although Jayamagha was childless, he did not marry another wife for the excessive fear of his wife Saibya.

Once on a time, that king Jayamagha stole away a girl named Bhoja, from the house of Indra. Having seen her in the Chariot, Saibya became very angry and said, "Who is it ? Whom have you, imposter, placed in the Chariot in my place ?" In reply to her, the king said, "She is thy daughter-in-law." This being said, Saibya said in her astonishment, "O king ! I am barren, and I have no sister-wife ; how can there be a daughter-in-law to me ?" The king said, "O queen ! She will marry whom thou wilt bring forth ; and this expression was approved of by the Viswadevas and the Pitrvis. In course of time Saibya became pregnant and brought forth a good child, who came to be known as Vidarbha, and he married the chaste daughter-in-law, Bhojya. (32—38).

CHAPTER XXIV.

THE ACCOUNT OF THE PROGENIES OF THE SONS OF VIDARBHA.

The auspicious Sukadeva said :—O king ! that Vidarbha begot on his said wife Bhojya sons named Kusa and Kratha. His third son was Romapada, who belonged to the line of Vidarbha. Babbhu was the son of Romapada ; and unto him was born Kritu ; and unto him was born Usika, and unto him were born kings such as Chedi, Chaidya and others. Kunti was the son of Kratha, and his son was Brishni, and his son was Nibriti, and unto him was born a son named Dasarha, and his son was Byoma, whose son was Jimuta, whose son was Bikriti ; and unto him was born Bhimaratha. Navaratha was the son of Bhimaratha, and his son was Dasaratha, whose son was Sakuni, and unto him was born Karambhi, whose son was Devaratha. Then Devakshata was born unto him and his son was Madhu, whose son was Kurubasa. Antu is the son of the descendants of Kuru. His son was Puruhotra. Puruhotra was the son of Janu, and his son was Ayu, and his son was Satwata. This Satwata had seven sons namely, Bhajaman, Bhaji, Divya, Brishni, Devabridha, Andhaka and Mahabhoja.

O king ! Bhajaman had two wives. By one wife he had three sons named Nimlochi, Kinkana, and Dhristi ; and by another wife he had three other sons by the name of Satajit, Sahasrajit and Ajutajit. (1—8).

Babbhu was the son of Devabridha ; and the following verse is sung about them :—What we hear from distance is just what we see from near. Babbhu is the best of human beings and Devabridha is like the gods. Six thousand and seventy three persons gained emancipation on account of the instructions from Babbhu and Devabridha.

Mahabhoja, the son of Satwata, was very much religiously

disposed ; and the Bhojas belong to his (Mahabhoja's) line. Oh thou the suppressor of the enemies ! Brishni, the son of Satwata, had two sons, who were named Sumitra and Judhajit, the latter had two sons by the name of Shini and Anamitra. The son Anamitra was named Nighna, who had two sons named Satrajit and Prasena.

O king ! another son of Anamitra called Shini had Satyaki as his son. Jujudhan was born unto Satyaki, and his son was Jaya, and his son was Kuni. Anamitra had another son named Brishni, whose sons were Swafalka and Chitraratha. It is said that Swafalka begot on Gandivi (his wife) Akrura and twelve other sons, who were named Asanga, Sarameya, Mridura, Mriduri, Giri, Dharmabridha, Sukarma, Kshatrapaksha, Arimardana, Satrughna, Gandhamadana, and Prativahu ; and they had a sister by the name of Suchara.

Akrura, the son of Swafalka, had two sons named Devaban and Upadeva. Chitraratha had many sons such as Prithu, Vidura and others. They all belonged to the line of Brishni. Kukura, Bhajamana, Suchi, Kambala and Barhisha were the sons of Andhaka.

Vrishni was the son of Kukura and his son was Biloma, whose son was Kapotarama, and his son was Anu, whose companion was Tumburu, Dundubhi was born unto Andhaka, and his son was Avilya, whose son was Punarvasu, and his son was Ahuka and daughter Ahuki. Ahuka had two sons who were named Devaka and Ugrasena. Devaka had four sons, Devaban, Upadeva, Sudeva, and Devavardhana. Oh king ! the four brothers had seven sisters such as Dhritadeva, Santideva, Upadeva, Srideva, Devarakshita, Sahadeva and Dovaki. Vasudeva married them all.

O king ! Kangsa, Sunama, Nyagrodha, Kanku, Sanku, Sahu, Rashtrapala, Dhristi and Tushtiman were the sons of Ugrasena, besides Kangsa and Kangsavati, Kanka, Suruva, and Rashtrapalika were the daughters of Ugrasena. The younger

brothers of Vasudeva such as Devabhaga and others married the above daughters of Ugrasena. (9—25.)

Viduratha was the son of Chitraratha, and his son was Sura, and his son was Bhajamana, and his son was Sini, whose son was Bhoja, and his son was Hridika, whose sons were Devamirha, Satadhanu, and Kritavarma. Devamirha's son was Sura, whose wife was Marisha. Sura begot on his said wife ten sinless sons such as Vasudeva, Devabhaja, Devasrabasa, Anaka, Srinjaya, Syamaka, Kanka, Samika, Batsaka, and Brika. When Vasudeva was born, the gods sounded the drums, and he was the substitute of Hari. He is accordingly called Anakadundubhi. Pritha, Srutadeva, Srutakirti, Srutasraba, and Rajadhidevi were the five daughters of Sura, who were their ten brothers' sisters. Sura, the father of Pritha, gave Pritha unto his friend king Kuntibhoja who was childless. This Pritha gained from Durbasha whom she pleased, the means of invoking the gods. Being holy she invoked the god Sun to test the power of the *Mantras*. Thereupon the Sun appeared before her when having seen the god present before her with astonishment she said "I applied the *Mantra* to test its powers. Oh god! pardon me and go your way."

The god (Sun) said :—"The visit with the gods is not fruitless, I will beget on you a son. Oh beautiful waisted ! I shall see that thy maiden-hood may not be questioned."

Then the Sun god having impregnated her went away. She was forthwith delivered of a son like the second sun. Being afraid of public censure, she threw it (the said son) into the waters of the river. Satyavikrama Pandu, thy great grand-father, married this Pritha. (26—36).

Vridhasarma of the line of Karusha married Srutadeva, from whom was born being cursed, Muni Dantavakra, the son of Ditti. Dhristaketu of the line of Kaikeya married Srutakirtis and unto her were born five sons such as Santardun and others, all belonging to the line of Kaikeya.

Jayasona begot on Rajadhidevi two sons of the name of Binda and Anubinda.

Damughosha, the king of the Chedis, married Srutasraba. Sishupala was her son, whose son was Katitha.

Devabhaga begot on Kangsa, Chitraketu and Vrihatbala. Devasraba begot on Kangsabati, Subira and Ishuman. Kanka begot on Kanka,—Satyajit, Purujit and Baka.

Srimjaya begot on Rashtrapalika,—Vrisha, Durmarshana, and others. Syamaka begot on Surabhumi,—Harikesha, and Hiranyaksha. Batsaka begot on Apsara Misrakesi, Brika and other sons. Brika begot on Durbaksha, Taksha, Pushkaramali and others. Samika begot on Sudamini,—Sumitra, Arjunapala, and others. Anaka begot on Karnika, two sons named Rhitadhamma and Jaya.

Anakadundubhi had many wives such as Paurabi, Rohini, Bhadramadira, Rochana, Ila, Devaki, and others. Vasudeva begot on Rohini, Bala, Godasarana, Durmada, Bipula, Dhruba, Krita and others. On Paurabi he begot twelve sons, Subhadra, Bhadravahu, Durmada, Bhadra, and others. On Modira he begot Nanda, Upananda, Kritaka, Sura and others. Kausalya was delivered of a child named Kashi who was the object of delight to the family. From Rochana were born Hasta, Hemangada and others. From Ila were born Uru, Balka and other foremost of Jadus. Vasudeva begot on Dhritadeva one son named Biprishta.

Oh king ! the sons of Santideva were Prasama, Prathila and others. Upadeva had ten sons such as Rajanya, Kalpa, Varsha and others. Srideva had six sons who were named Vashu, Hangsa, Subangsa and others. Devarakshita had nine sons such as Gada and others. Vasudeva begot on Devaki eight sons such as Kirtiman, Sushena, Bhadrasena, Rija, Sangmardana, Bhadra, Ahiswara, and Sankarshana.

Oh king ! Vasudeva and Devaki's eighth son was Hari Himself in the name of Sri Krishna, and unto the same parents

was also born Subhadra, the highly fortunate, who was thy paternal grand-mother. (37—55).

Whenever there is loss of Dharma and increase of sin, the Supreme Lord Sri Hari then incarnates Himself. There is no reason for the birth and act of the Lord of the Universe, except to see the created ones immersed in his own illusions. Whose inclination towards creative illusion is for the benefit of the people, is the sole cause of evolution and preservation of this world and is for the final emancipation of the soul of people. The said tendency towards creative illusion on the part of God is for the removal of weight of sin from the Earth in consequence of the attack of the Asuras, who are the lords of many *Aukshahinis* and who are possessed of all the marks of Royalty. Bhagaban Madhusudana easily performs those acts which the lords of the Gods cannot even conceive in their mind. For the favour of the votaries, who will be born in the Kali Juga, the Lord has spread his holy fame for destruction of grief, sorrow and ignorance. That fame is like unto Ambrosia to the ears of the pious and the foremost of the shrines ; a person drinking it once with the ear-like cavity of palms, becomes capable of renouncing all actions.

Therefore, all men of the races of Bhoja, Brishni, Andhaka, Madhu, Surasena, Dasharha, Kara, Srinjaya, and Pandu speak highly of the character of the Lord. The Lord delighted all people with His smiling looks, liberal words, heroic sports and with his limbs and charming form. His countenance was shining with Makara Kundalas, graceful ears and tender smiling coral lips, which created festivities as if every day.

Men and women were not satiated with drinking that countenance with their looks. They were delighted but angry with Nimi. He was born first in his own form ; then he went to Braja in a human form ; destroying the enemy thereof, he increased the prosperity of the inhabitants of Braja. And taking many wives and creating progeny by hundreds, he extended his own Vedic ways in the human society and adored

his own self with profuse sacrifices. Then relieving the Earth of her heavy burden created by *Kali* appearing in the end, he made the Kuru army tremble with his looks. Beholding Arjuna's victory, announcing it and instructing Uddhava in great truth, the Lord Sri Krishna repaired to his own region. (56—67).